The American Missionary

S. L. LOOMIS, D.D., *Managing Editor* — T. J. SPENCER, *Business Manager*

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Abraham Lincoln

THE writer of this note is one of the few who still live and were present at Cooper Institute in 1860 when Lincoln delivered his famous address which made him later President of the United States. A critic says of it:

"This address deserves careful study as a mere literary exercise, a light in which its author certainly never regarded it. In the transparent clearness of statement, in the convincing array of historical evidence, in cogency of reasoning, in elevation of sentiment, in the force of its appeals both to opponents and friends, and in the inspiring fervor of its brief peroration, it is unsurpassed in ancient or modern eloquence. As its effect was to make its author President and to enable him to accomplish all that he afterwards achieved, it may be pronounced the most important oration that was ever delivered. The proper pendants from a literary point of view are his brief but even more famous Gettysburg address—an effort certainly never surpassed and perhaps never equaled by any public speaker—and his last inaugural address, which, in its tone of mournful triumph and solemn pathos, seemed fitly to herald the swiftly approaching tragic close of his noble life."

For Support in His Great Task

From an address to the Legislature of Ohio at Columbus, February 13, 1861.

It is true . . . that very great responsibility rests upon me in the position to which the votes of the American people have called me. I am deeply sensible of that weighty responsibility. I cannot but know what you all know, that without a name, perhaps without a reason why I should have a name, there has fallen upon me a task such as did not rest even upon the Father of his Country; and so feeling, I can turn and look for that support, without which it will be impossible for me to perform that great task. I turn, then, and look to the American people, and to that God who has never forsaken them.

Willing to Live and Die by His Faith

Address in Independence Hall, Philadelphia, February 22, 1861

I am filled with deep emotion at finding myself standing in this place, where were collected together the wisdom, the patriotism, the devotion to principle, from which sprang the institutions under which we live. . . . All the political sentiments I entertain have been drawn, so far as I have been able to draw them, from the sentiments which originated in and were given to the world from this hall. I have never had a feeling, politically, that did not spring from the sentiments embodied in the Declaration of Independence. . . . I have often inquired of myself what great principle or idea it was that kept this Confederacy so long together. It was not the mere matter of separation of the colonies from the motherland, but that sentiment in the Declaration of Independence, which gave liberty not alone to the people of this country, but hope to all the world, for all future time. It was that which gave promise that in due time the weights would be lifted from the shoulders of all men and that all should have an equal chance. This is the sentiment emphasized in the Declaration of Independence. Now, my friends, can this country be saved on that basis? If it can, I will consider myself one of the happiest men in the world if I can help to save it. . . . But if this country cannot be saved without giving up that principle, I was about to say I would rather be assassinated on this spot than surrender it. Now, in my view of the present aspect of affairs, there is no need of bloodshed and war. There is no necessity for it. I am not in favor of such a course; and I may say in advance that there will be no bloodshed unless it is forced upon the government. The government will not use force unless force is used against it. . . . I may . . . have said something indiscreet. [Cries of "No, no."] But I have said nothing but what I am willing to live by, and, if it be the pleasure of Almighty God, to die by.

The Dividend of Satisfaction

By GAIUS GLENN ATKINS, D.D.

Dr. Atkins, the minister of the First Congregational Church of Detroit, Michigan, needs no introduction to our readers.—EDITOR.

MOST preachers, and probably most secretaries, rarely preach or talk to people about money except when they want it, which makes our usual approach to this most important subject propaganda rather than education, propaganda being an ostensibly disinterested treatment of a subject actually motivated by self-interest—and the self-interest commonly shows through.

Otherwise we exhort them to lay up treasures in heaven, which is sound gospel advice, without telling them exactly how to manage it, or else we scold them for worldliness and make them uncomfortable about their possessions—maybe—without sensibly affecting their zeal in the pursuit thereof. Meanwhile, money, which is, after language, the most necessary universal medium of exchange in the world, goes for the most part without proper moral consideration. The economists suggest budgets for its proportionate expenditure, but a budget does not go deep enough.

Dr. Gladden preached two sermons with a most suggestive approach: one on "Knowing How to Be Rich" and one on "Knowing How to Be Poor"; but generally speaking, Christianity makes hard going of the relation of money to life. Naturally enough—the ideals of Christianity are unworldly; the needs of organized Christianity are quite worldly—how shall we reconcile the two?

We can begin by teaching that money is always the coinage of labor, thrift and care, in short, the coinage of life. When a man takes home his pay envelope, he has exchanged a day's life for a day's wage. He has drawn a little upon his vital reserve and received another reserve instead. We may short-circuit the whole process, but the money we inherit is the coinage of the life of our forbears. A thief does not steal trash when he steals a purse—Shakespeare, to the contrary, notwithstanding. He steals some minting of his victim's life. Money possesses, therefore, the sanctity of life and love and labor. It is a holy thing and if this were strongly held amongst us it would go far toward controlling our whole attitude toward money.

Money, being taken in exchange for effort and being thereby some coinage of ourselves, has no value at all till it is put back in the current of exchange. A man would starve to death, if he did not suffocate first, locked in a storage vault with every drawer open.

All this is primary department economics and quite literally primary department practice; a child learns soon and easily enough to put money in circulation. But it is the second step in the moralization of money for all that. We shall never get things right till we find a moral rule for all money exchange. Money being past life and present and future power is to be exchanged for commensurate values. The distinction between saving, spending and giving away is no distinction at all; directly we put giving in a class by itself as if it were some hard thing to do, with no return, with no exchange or investment value, we take from behind or beneath giving an enormous force of motivation and leave it hung up in the air. Directly we rob spending and saving of moral sanctions, we leave them with motivation enough—human nature will look after that—but with no moral control.

Money ought never to be put back into the current of exchange save at a profit. It must bring us in something of more value at the time than the money itself. Bread is worth more to a hungry man than money, fuel is worth more to us of a winter day than a bank account, a roof between us and the rain is worth more than a government bond. Our natural needs look after this department of exchange. Only a miser will go cold, hungry and in rags simply to keep money. There is plenty of room here for education in wise exchange—as to get the most right food for your money and the like; but, to repeat, we have motive force enough in this region.

The hope of gain will commonly look after the exchange of money for profitable investment. We do not need much urging to buy a piece of land which is sure to rise in value. If only we are sure it will rise in value—and have the money to invest. And the wise investment of money is as much a part of the moral uses of it as giving it away. We do a man wrong when we lead him to infer, or teach him in plain words, that while God blesses his gifts, his investments have no spiritual or even moral meaning.

Natural foresight and prudence should induce us to save as a provision against the rainy day or the end of the day. Proportionate saving is as much a moral exchange as proportionate giving and should have the same religious sanctions.

The challenging difficulty comes in the region of satisfaction exchange. True enough, all exchange is satisfaction exchange. A young man told me on the train the other day how he had been taught in his college economics that the real dividends of any investment of property or effort are the "dividends of satisfaction"—a penetrating phrase. Buying bread or coal or bonds are all endeavors after satisfaction dividends, but these give us little choice.

But there are other investments which reflect more clearly what dividends of satisfaction a man cares for most. Money can be exchanged at a profit for pleasure and truth and beauty and friendship and goodness. Here is where the test really comes in, and the chance for education and religion as well. It is not hard to get most people to invest in pleasure; if anything, they will over-invest. But I ought to qualify that at once. All investments ought to be a pleasure, and if only we could secure the satisfaction motive for investments in truth and beauty and friendship, service and goodness we should at once have solved the problem of appeal for such causes.

What I am really trying to say is that we ought to pay more attention to the motivation of giving. We have stressed the sacrifice motive and the duty motive and just now, in all our denominational methods, we are stressing strongly the loyalty motive, and these are high and good and they work more or less. But they will never release the full current of the church's

financial power till we create and release satisfaction motives. You can always count on a man's money and his effort as well, on whatever pays him a dividend of satisfaction; if the satisfaction be adequate, he will go to the limit.

The church's task then is to create new standards of satisfaction, and it must approach this great task along a wide front. We do not get very far by singling out missions as a satisfaction till we have brought the general attitude of folk to a higher level and all along the line. No use to scold people for investing in pleasure. Give them instead new tests and understandings of pleasure. The more nearly people find their pleasure in simple thing and things which satisfy their higher powers, the more certainly they can be counted upon for the high adventures of the Kingdom of God. The church has always felt this instinctively and made its protest against due absorption in "worldly" pleasures, but its attitude has been too negative. It has not urged the higher pleasures.

People who like books and music and nature and pictures are better "givers" than people who like musical comedies, bridge and Sunday golf. Why? Because they get their dividends of satisfaction from interests now rarely akin to the interests of the church. If the church can lead its members to find their happiness in rich social occupations and spiritual interests, giving will look after itself. The people who find pleasure in their church always support it generously because the sense of burden is wholly gone. The interests of the Kingdom of God and their own interests run in one common current.

And this brings us to the whole great matter of benevolence. We would all be the gainers if that word were forgotten and good will should take its place. There is an enormous force of good will in every person. Give it a winning object and call it into action and it never fails. Along about Christmas people simply glow with it. Abstract hunger leaves it cold, but a hungry person always wakes it up. Children will always automatically release it. So will any kind of suffering actually seen and felt. So will any warm cooperative endeavor after any great human end. Good will pays the highest dividend of satisfaction of any investment offered us. If we approach money from the side of good will we always get it, provided we have offered good will a practical and appealing occasion for its exercise.

I believe the most effective missionary appeal is along just these lines. First, the creation of a temper which finds its dividends of satisfaction in the general interests of the Christian order. Second, the recognition that the Christian order is of a piece with beauty and friendship and human goodness and the service of any high ideal. Third, the challenge to people to find their pleasure in such regions as these, along with the constant training of them to find their pleasure there. Fourth, the interpretation of money in terms of life and power and the sanctification of all expenditure. Fifth, putting all money exchange on a level with giving. Sixth, securing for giving the same sense of happy profitable return we find in every other defensible expenditure. Seventh, investing the enterprises of the Kingdom of God with pleasure values.

In short: motivate benevolence with the old enduring motives of interest, profit and gain—a big task, but not impossible.

The Lenten Season

By FREDERICK L. FAGLEY

THE Lenten Season, extending this year from February 25 to April 12, is a period of rich opportunity in the religious life of the church. Hundreds of churches plan definite evangelistic and devotional programs for this season and, having once carried through a worth-while plan, continue the practice year after year with added efficiency and increased results.

The Lenten Program of the church has three main features:

I. Devotional Culture.
II. Religious Training of Young People.
III. Church Attendance and Membership Recruiting.

The Commission on Evangelism and Devotional Life seeks to give to the churches the ideals and plans of the work of successful pastors throughout the country and to make available for all pastors and church workers the best material that can be secured for their use in promoting these special features.

Churches are all the while stressing these things, but during the Lenten Season they are paramount. The Season is propitious, the people are in the mood, and excellent results can be had by every church which goes forward with devotion and determination to advance the Kingdom of God.

I. Strengthening the Devotional Life

We are learning many helpful ways of enriching the spiritual lives of our people through practical culture of the devotional life. We are all indebted to those pioneers in the realm of the spiritual who are helping increasing numbers to learn how to come into the presence of God. Let us keep constantly in mind that the work of the church centers in these two functions:

Telling people about God, and
Bringing people into the presence of God.

The pastor who seeks to do this work of prime importance must teach his people how to gain spiritual strength in Bible reading, prayer, meditation and song.

Bible Reading—what to read and how; the way to get the most out of the message of the Bible for our daily needs.

Prayer—the needs, the way, the object, the results, the hindrances. The people must be led to practice daily prayer and to engage successfully in social or group prayer and in other means of grace, meditation and song. All these must be taught that the people may know, and that there may be growth in their spiritual being.

The world today needs powerful Christians. That men may have the strength of God in their lives they

must know him. Here is the pastor's great task, and in this the commission desires to help him in all possible ways. The following material is for the assistance of pastors and church workers in this most important and fruitful field: *The Fellowship of Prayer,* a booklet of Scripture reading, meditation and prayer for each day from Ash Wednesday to Easter Day. *A Book of Prayers,* a fine collection of prayers suitable for personal or group devotions. *Devotional Hymns,* especially for use in the home and for devotional meetings. *How to Pray* and *Devotional Reading of the Bible,* two splendid leaflets by Dr. Charles E. Jefferson. *The Gospel Story of the Life of Christ from Palm Sunday to Easter.* Many people will be greatly helped to an understanding of the Passion of Christ by reading this connected story during the Passion Week.

II. The Pastor's Class

The use of the pastor's class as preparatory to church membership is growing rapidly in churches of all denominations. The class, when organized, usually holds six to eight sessions to study the foundations of Christian belief under the leadership of the pastor or some one appointed by him.

For years many pastors have held such classes for boys and girls from twelve to sixteen, and most of the material published is for pupils of this age. More recently many pastors are finding it advisable to form other classes for various groups. For example, those of high school age who may or may not be church members, and also classes for adults.

There is a widespread hunger for systematic instruction in the basic truths of Christianity. Many pastors feel that no adult should be admitted into full membership without having had a period of definite religious instruction. The mid-week meeting during the Lenten Season is being used widely for this purpose, the evening being given largely to the discussio of assigned readings, exposition and instruction.

This Commission has the following helps for use i this work: *A Text Book for the Pastor's Class,* an *Six Lessons for the Pastor's Class,* each arranged fo six lessons on the foundations of Christian belief wit Scripture quotations and prayers. *What It Mean to Be a Christian,* by Dean Bosworth of Oberlin Col lege. This book is especially adapted for use in adul classes and for the general reader. *The Congrega tional Hand Book,* a valuable manual for distributio among all members and for supplementary reading i pastor's classes.

III. Church Attendance and Membership Recruitin

The church is under constant necessity of teachin men and women the need of regular church attendanc if there is to be spiritual power and growth in grace Every other interest—business, health, comfort, edu cation, amusements—is constantly presenting its claim and opportunities. The church must compete wit all these. Diversions are on every hand and peopl must be reminded again and again of the need an care of their own souls.

The church must continue also to recruit new mem bers, as it continually loses members through death an removal. It requires on the average of fifteen hun dred additions each Sunday of the year to our Con gregational churches to make up the weekly loss. The as the population grows we must do our part that th millions of adults not now connected with any churc shall be brought into its worship and service.

These two interests of the church, the regular at tendance of the members of the congregation and in creased membership, go hand in hand. Church mem bership will not mean what it should unless there b the practice of church attendance, and church attenc ance should grow into church membership.

What's New in Commission on Missions Plans

By HENRY SMITH LEIPER

TWO somewhat new emphases appear to be imminent in the work of the Commission on Missions for the coming year, and they are well worth noting even before the definite adoption of the program which is to carry them into effect.

The first is a definite effort to give more consideration to the spiritual elements underlying all of our benevolences, and our missionary enterprise in all its aspects. This seems to many a most timely emphasis. In speaking of the promotional literature put out by the Commission in 1924 a prominent secretary of a sister denomination said to me: "That is the finest presentation yet achieved by any denomination; but my colleagues and I find in it a definite lack of the spiritual emphasis on the Christian obligation to stewardship." While we as a fellowship have paid relatively little attention to this, other denominations have stressed it with interesting results; and their problems are possibly not so different from ours as we sometimes suppose.

The methods for bringing this new emphasis vary. In the mid-winter meetings in Chicago, which will have been held before this issue of THE AMERICA MISSIONARY is read, there is time set apart for a di cussion of the whole matter. In the Extension Board program, for example, Rev. John MacMillan, of Vin land, New Jersey, and Rev. James G. Bailey, of th Presbyterian General Council, are scheduled for a dresses, and there is a forum led by Dr. Halliday.

Furthermore, the plans which have likewise bee suggested for sending deputations of missionaries ar others throughout the states in a direct presentatio of the missionary activities of our fellowship, as w be more fully explained in a few moments, include definite address on the stewardship idea, as well as brief presentation of the same thing by laymen or l women.

This general program is naturally susceptible considerable change and expansion, and it is probab that the amount of time and thought given to t presentation of stewardship will vary with the pe sonal experience and point of view of those maki up the speakers in any given delegation. Quite po sibly there will be occasions when a certain mechanic

and legalistic note may creep into the general presentation. This is almost always true where one finds a disposition to adopt the Old Testament idea of the tithe without due recognition of the fact that we are living under the "royal law" which makes this kind of rigid prescription distinctly distasteful to followers of the liberating Christ, particularly followers of the Congregational order.

Practical Stewardship Suggestions

In this connection it is worthy of note that in the great church presided over by Dr. Rockwell H. Potter, our National Moderator, some extremely interesting developments have taken place in the application of the stewardship idea through the Every-Member Canvass. In the church calendar for the Sunday preceding the canvass appears a schedule of suggested proportions which might be the basis of determining individual gifts. It is so significant that it may well be quoted here:

BUDGETING BENEVOLENCE

In response to requests of canvassers in past years in the Every-Member Canvass and to suggestions from the Council of the church, the Committee on the Canvass has prepared the following table, giving a scheme of benevolences graded to different incomes. It is based upon principles set forth in the sermons of the minister on October 26 and on November 2, and developed in the discussion led by Mr. Gold on Thursday evening, November 6.

The suggested plan covers only incomes from $4,000 to $10,000, within which limits a considerable number of family incomes may be presumed to lie. Within these limits and above and below them, individual circumstances, number of dependents and other considerations will affect the decision of each conscientious giver. This schedule is intended not to stop thinking, but to start it; not as a rule, but as a guide.

Income	*Gifts Percentage*	*Amount*	*Church Support*	*Church Benevolences*	*Other Welfare Work, Including Community Chest*
$4,000	8%	$320.00	$85.00	$85.00	$150.00
5,000	10%	500.00	150.00	150.00	200.00
6,000	11%	660.00	200.00	200.00	260.00
7,000	12%	840.00	200.00	300.00	340.00
8,000	13%	1,040.00	200.00	350.00	520.00
9,000	14%	1,260.00	225.00	500.00	535.00
10,000	15%	1,500.00	250.00	600.00	650.00

If this very searching and careful method of applying to modern conditions the spirit of the Master's ideal is practicable in Hartford, Connecticut—and there is no doubt about its having proved so—there is every reason to suppose that the much wider application of the same type of thinking might well be attempted throughout our fellowship. Addresses on the stewardship ideal are not envisaged by the Commission on Missions as providing a "warm, moist, emotional atmosphere for the feelings of the hearers to simmer in," but bold and unhesitating enunciation of those implications of sacrificial loyalty to which we are all very easily blinded.

Direct Reporting on Missionary Enterprise

The second major emphasis, which has already been alluded to, is that to be placed on a fuller knowledge of our great missionary activities conveyed in direct personal address by the missionary reporting his own activities in his place of service. "There is nothing new about that," you say. No, there is not, excepting that the plan of the Commission on Missions calls for the sending of groups of such speakers on a regular schedule through the churches in our states under the direction of, and accompanied by, the state superintendents and state promotional leaders, subject to the very definite objectives laid down in the plan of campaign. It is not expected, for example, that individual missionaries will attempt to show the relationship of what they are doing under their own specific Board, whatever it may be, to the general missionary enterprise of our fellowship as carried on by all the Boards. The individual missionary will seek to arouse enthusiasm by picturing vividly exactly what he is doing as an ambassador of Christian friendship. The way in which the different kinds of activity reported by the individual missionary are related to our larger objectives, as those who seek to apply the way of Christ to all human life, will be pointed out in an address by a Board secretary, the state superintendent, or some one chosen for this specific task. How the whole thing looks to the average Christian business man will be explained by some representative of that *genus homo* selected to accompany the deputation.

There are certain distinct values to be found in this rather novel method of approach, one of them is that on account of the variety inevitable in the program a considerable amount of missionary information can be conveyed at a single meeting, in ways that would not be possible were one man to do all the speaking. Furthermore, the various kinds of activity at home and over seas will be presented simultaneously and in an atmosphere conducive to a lively appreciation on the part of the hearers of the underlying unity of the work.

An Orderly Approach to Churches Assured

The fact that the itineraries of these deputations will be mapped out by the state superintendents may be expected to appeal to a great many who are seeking simplicity and order in the matter of approaching the individual churches. There will be nothing haphazard or opportunistic about the mapping out of these schedules.

It may possibly be somewhat puzzling to all the various district secretaries of the various societies to find their place in this program and to relate their own activities to it. But usually they will probably be called upon to cooperate very definitely. They may find in some cases that the larger program moves along without much reference to their plans. Where this happens, as it may sometimes, one can foresee that a degree of forbearance and patience will be called for. On the other hand, it is hardly conceivable that the deputations as planned—to be managed and financed largely by the Commission—will reach every one of our churches in every state. There will, therefore, be cases where district secretaries, either singly or in cooperation, will have to make attempts to reach individual churches.

An Alternative Method Proves Value of the New Plan

The advantages of this method become apparent when we contrast with it some of the alternatives: for example, I find on my desk a letter similar to one received by a number of other secretaries, signed by the pastors of two neighboring churches in an up-state community. The letter indicates that these wide-awake and progressive men have determined to reach

their full apportionment through creating an enthusiastic and intelligent appreciation of our world wide activities in all their ramifications. To do this they are setting aside one Sunday in every month and asking one secretary to be present with them each month —one church in the morning and the other in the evening. It becomes obvious at once that the expense involved on the different Boards is great; that the amount of time given by the secretaries would likewise be disproportionate. Furthermore, it is a question as to whether the weighting down of the schedule with so much secretarial wisdom may not sink a ship which might otherwise come into port with a full cargo.

That there is not the least likelihood of a majority of our churches seeking to plan such a program goes without saying, but if they are all to be definitely reached, it is quite obvious that this plan, whatever its advantages or disadvantages in a particular case, is not practicable on a large scale. Very distinct advantages of the plan outlined above appeared in contrast to this.

Other Features to Be Announced Later

There will be other features of importance in the program of the Commission on Missions for this coming year, but none will exceed in importance these two general phases which have been discussed. The pessimist may feel that there is no guarantee of faster or surer progress by this road than has proved possible by the others; but the optimist may confidently assert that a real determination upon the part of our whole fellowship to take ideals of Christian stewardship seriously, and to present the work of our Boards on a wide scale through systematic employment of experienced workers joined in well-balanced deputations will bring about the marked general increase in missionary intelligence and missionary giving so essential to the forward movement of the church of Christ.

Our Declaration of Faith

By WENDELL M. THOMAS, JR.

Mr. Thomas, who was graduated with distinction from the Union Theological Seminary of New York in 1921 *and who afterwards as a fellowship man took special courses at Oxford University in England, has, for the past year, been in India, whither he was sent to help in influencing the thought of that troubled country. Upon such a platform as the following statement he hopes a multitude of the spiritually-minded among the millions of India may be united in genuine brotherhood.*—THE EDITOR.

We unite to share with God the joy of creating in the world His eternal Kingdom of Love.

We follow Jesus Christ as our Saviour and Leader.

We seek to live in Fellowship with all persons, making color, class and creed contribute richly to the common life.

We strive to bring peace and freedom into every heart, home and city, into the field of labor, and into the world of nations.

We believe in scientific effort and artistic enjoyment.

We pledge allegiance to the universal Church of organized cooperative service, education and inspiration.

O God, give us grace to crucify all selfish and silly desires, and with gladness every morning to present our bodies a living sacrifice to human welfare.

Apportionment Receipts

As reported by the Treasurers of all Congregational Societies

	For the Month of December				For Calendar Year to December 31, 1924			
	1924	1923	Increase	Decrease	1924	1923	Increase	Decrease
A. B. C. F. M.	$56,086	$58,743	.....	$2,657	$539,501	$612,736	.....	$73,235
W. B. M.	23,647	28,459	.....	4,812	252,709	259,784	.....	7,075
W. B. M. I.	9,922	*28,972	.....	19,050	151,857	*195,019	.....	43,162
W. B. M. P.	2,478	2,302	176	.....	32,132	26,315	5,817	.....
C. E. S.	12,090	12,449	.....	359	119,186	119,473	.....	287
C. C. B. S.	17,821	20,231	.....	2,410	122,573	121,801	772	.....
C. H. M. S.	22,885	23,788	.....	903	146,342	157,961	.....	11,619
A. M. A.	28,402	30,718	.....	2,316	222,344	223,763	.....	1,419
C. S. S. E. S.	5,071	5,534	.....	463	66,859	67,072	.....	213
C. B. M. R.	11,742	7,310	4,432	.....	62,860	47,250	15,610	.....
Annuity Fund	2,446	1,874	572	.....	15,495	13,571	1,924	.....
Found. for Ed.	4,739	.....	4,739	.....	28,922	.....	28,922	.....
Totals	197,329	220,380	9,919	32,970	760,780	844,745	53,045	83,965

Note: This tabulation does not include receipts by the State Home Missionary Societies.

The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

* This amount includes receipts for the entire month of January, 1924.

THE AMERICAN MISSIONARY ASSOCIATION

Lincoln Sunday

FOR many years—since Civil War days in fact—it has been the custom on "Lincoln Sunday" in Congregational churches to pay special attention to the great humane cause for which Lincoln gave his life. That cause, represented—as far as Congregationalism is officially concerned—by the American Missionary Association, is a burning issue today. The growth of the Klan, persistent political discrimination on the "color line," and the recent official insult to Japan call for the same heroic and pioneering spirit which made the crusade of brotherhood a thing of glorious success in laying foundations for progress in Negro education. And not only is there the general situation demanding sacrificial loyalty; there is a very specific situation. This year the budget of the Association is about $80,000 in excess of the receipts as estimated on the basis of last year. This increase was literally forced on the Executive Committee by the urgent need for advancing educational standards in the awakened South, and for imperative repairs. The American Missionary Association hopes that the old custom may be widely observed and special collections taken in the Sunday Schools throughout the land.

It pleases us that when Dr. S. L. Loomis decided to retire from the Associate Secretaryship of the A. M. A. in the Department of Support he was willing to retain the managing editorship of the magazine for our Missionary Societies for the home land. Dr. Loomis made a positive and definite contribution to the cause of the A. M. A. in his ability and fidelity to its principles and in his earnest devotion in its service. He bears with him the esteem and loving regard of all who were associated with him for his large heart and friendliness.

There are many needy communities in A. M. A. fields which could be wonderfully helped by gifts of good, second-hand clothing. Appeals from individuals should always be confirmed by the nearest District Office or by The Bureau of Woman's Work, 287 Fourth Avenue, New York, in order to prevent duplication. The excessive rains last fall have seriously crippled resources of many worthy folks, and help should be sent where needed most. If you can assist write to The Bureau of Woman's Work.

January 6, 1925.

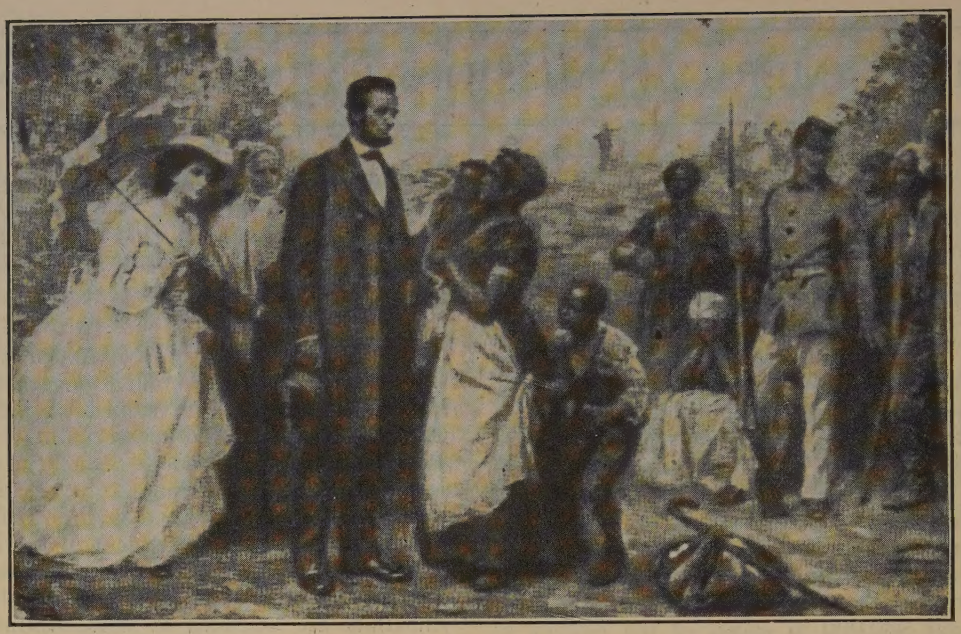
Thomasville, Georgia, reports a box of clothing and games from Wawautausa, Wisconsin, with no name. Also a fine barrel of clothing, Christmas gifts and a comfort with no name. This was shipped by Mrs. Churchill from New York by the Ocean Steamship Company. Will Wawautausa, Wisconsin, and Mrs. Churchill please accept the very hearty thanks of the school for their generous gifts? If only we had the addresses it would be our great pleasure to thank them personally.

We regret to learn of the sudden death of Rev. A. F. Rollins, pastor of our Congregational church at Sheffield, Alabama. He died on the morning of Friday, December 12, of heart failure. Mr. Rollins was a graduate of Talladega Seminary last May, but he had already proved himself to be an earnest and acceptable minister to the church. Before going to Talladega he had been president of the Florida A. & M. College at Tallahassee, of which Professor N. B. Young was president for more than twenty years. Our sympathies are extended to Mrs. Rollins in her bereavement.

Three Thousand Dollars Raised in Memphis

EDITOR'S NOTE.—*This church deserves more than commendation. It examples for itself and for others how Heaven helps those who help themselves.*

The Second Congregational Church, Memphis, Tennessee, Dr. Abraham Lincoln DeMond, pastor, raised three thousand and fifty dollars in cash for a new house of worship on December 7. The money was all contributed by the members of the local church without any denominational aid. The pastor gave one hundred dollars, church clerk, two hundred dollars, chairman of the board of trustees, one hundred dollars, vice-president of the board of trustees, one hundred dollars, two members of the church orchestra, one hundred dollars each, teacher of the adult Bible class, one hundred dollars, chorister, one hundred dollars. Several other officers and laymen of the church one hundred dollars each. Three female members, seventy-five dollars each, young men, fifty dollars, young women, twenty-five, twenty, fifteen, ten and five dollars. The oldest member of the church, a widow, gave her mite of fifty dollars. The secretary of the board of trustees was held up and shot by a robber the week before, but he sent his check for one hundred dollars to the church from his sick room, with the statement that the Lord should not be robbed of his portion because of the wickedness of man. This is the first Congregational church ever organized in the South by a Negro Congregational minister. Through their own efforts the members have given and raised seven thousand dollars. If they can secure three thousand dollars more they will be ready to begin the first unit of a house of worship. The people are working hard and giving liberally. The work is suffering because we have no church building. The campaign is still on and every dollar helps to put this congregation under the shelter of its own home at 762 Walker avenue, Memphis, Tennessee. A. L. DEMOND.



Abraham Lincoln

February 12, 1809

"Our children shall behold his fame,
The kindly, earnest, brave, foreseeing man,
Sagacious, patient, dreading praise, not blame;
New birth of our new soil, the first American.

"How humble, yet how hopeful he could be,
How in good fortune and in ill the same;
Nor bitter in success nor boastful he,
Thirsty for gold, nor feverish for fame.

"He went about his work—such work as few
Ever had laid on head and heart and hand—
As one who knows, where there's a task to do,
Man's honest will must Heaven's good grace command.

"Who trusts the strength will with the burden grow,
That God makes instruments to work his will,
If but that will we can arrive to know,
Nor tamper with the weights of good and ill."

HOW came it about that one born in a wretched cabin in an environment of poverty and thriftless ignorance with every hindrance to any worthy development and no encouragement or incentive all through childhood and youth, and even into the years of manhood, should become what he was? Environment meant no help to Abraham Lincoln. It was unfriendly from first to last. His parentage, weak and purposeless, was an example that led downward, not upward.

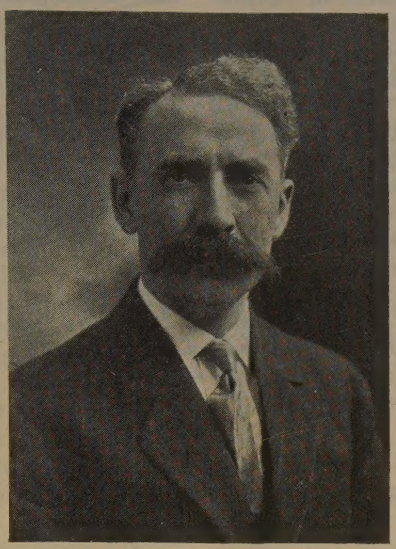
If, then, we must dismiss environment from the problem, what shall we say for the heredity? Where did Abraham Lincoln get his soul? His biology must be the response to his psychology. In a mysterious atavism the slumbering germ of the future genius was awaiting the fulness of time. It disdained the sluggish nature of his immediate ancestor, but found its home and place in a nature capable of development. The unconscious possessor of it early felt its promptings. He would get a learning that his forbears despised. He would read and think and wonder and observ The soul was at work. It showed itself in his purpos to excel in physical masterfulness, as well as in h mental ambitions. It revealed itself when he sa slaves sold in New Orleans and made him foreve slavery's foe.

Without the stimulation of environment, witho chances and opportunities, he made his opportunitie he created his chances. The genius which had com down to him by some atavistic mystery had becon wide awake. He owed nothing to the group until t time came when he could direct and improve it. The the variant and the group wrought together workir out his destiny while his own future was hidden fro himself. Now it was only a question of time, ar when the hour came the soul was ready to meet and this child of the wilderness, born in a wretche squalid, hopeless home had become the American P triot, Statesman, Liberator, whose name and fame a immortal.

Our Chairman

EDITOR'S NOTE.—*The Oberlin Alumni Magazine, in an article by Merritt Starr, Class of '75, gives us some interesting facts concerning the honored and faithful chairman of our Executive Committee, and we are glad to pass it on to our readers.*

JOHN RAPHAEL ROGERS ('75), inventor of the Linotype, while born in Illinois, where his father was then preaching, was an heir apparent of Oberlin. His parents were Oberlin students together in the period of Cox and Upton and Wright. His mother, coming from Philadelphia, brought an urbanity with her that was a marked characteristic of Rafe. They were mission workers, too, and went off to Berea, Kentucky, where four Oberlin presidents in succession, Henry Fairchild, Rogers, Frost, and now Hutchins, have maintained and still maintain high religious scholastic and political ideals in that mountain college.



MR. JOHN R. ROGERS

Before becoming Berea's president Rafe's father was Professor of the Classics, and (so the legend ran) taught Rafe to talk in Greek and Latin; and at the end of the sophomore year sent him to Oberlin to complete his course. He entered our junior year in September, '73, as the youngest man in the class, where his first work was in physics under Churchill, logic under Ellis, and German under Newton. He had already learned to set type at Berea and knew something of the problems of the printing office.

There was no laboratory instruction then, but he soon obtained Professor Churchill's permission to study and work by himself in the laboratory, which was Churchill's *sanctorum,* on the second floor of French Hall; and he worked out by himself the problems suggested by the daily lessons in Olmsted, illuminated by Churchill's blackboard diagrams, his suggestive experimental use of our scanty apparatus, and his sparkling wit. Rogers and Churchill were kindred spirits; and when Rafe modestly submitted some independent studies in the use of levers Churchill praised and encouraged and stimulated him to go on, assuring him that the world had need of him in just that field.

The literary societies then afforded the chief outlet for student activities and in them Rogers took his full share of work. In the senior year he attracted wide attention by skillfully maintaining in public debate that aristocracy had benefited England governmentally and socially.

Graduating in '75, he taught for a year at Houghton, Michigan, where applied physics has long taken a leading place in the public schools; then, after teaching Greek for a year at Berea, he superintended the schools of Lorain for six years, and gave three years to building railroads.

Vigor of imagination; vigor of logical development of his thought, persistence in work, and cheerful optimism of outlook, were his outstanding characteristics.

During his teaching at Lorain he devoted much time to the problem of setting type by machinery, and by 1888 had formed the Rogers Typograph Company, which later became the International Typograph Company. He and Mark Twain and Mergenthaler then ran a pretty race for five years, Mark Twain backing the movable clutch machine, that picked up the types and dropped them into the composing stick, leaving them to be redistributed after each use.

Rogers and Mergenthaler, each working independently and by devices materially different, arrived at the result of casting a solid bar of type. The Rogers machine set up a mould for this solid bar, so arranged that one continuous side of it should be composed of intaglio type moulds and space-blocks assembled in the desired order by gravity (responding to the operator's touching of finger-keys) sliding down inclined rods into the places selected for them by the finger-keys. When the line-mould was completed, the tilting of a crucible of molten type-metal (standing at the operator's elbow and kept melted by burning jets) filled the mould and cast the solid bar, the material of which, after printing, was remelted, eliminating the redistribution of the type. (Of course they have now advanced far beyond this basic art.) The speed, economy, ease of operation, and other novel, useful features displaced the hand-setting of type for ordinary printing and excelled the perfected machine upon which Mark Twain had expended six hundred thousand dollars, and threw Mark and his publishers into bankruptcy.

The Rogers patents were given priority in Canada, while the Mergenthalers were awarded that distinction in the United States. (The United States Patent Office held in favor of the Rogers Company on the priority of their invention; but the Federal Court for New York ruled otherwise (59 Fed. 502, July 21, 1893).

About 1895 the Rogers and Mergenthaler Companies were merged in the Mergenthaler Linotype Company, and Rogers was made its chief mechanical expert. He has gone on improving the original invention, and developed a multitude of devices and machines for manufacturing different parts of the linotype, having now been granted some five hundred patents for typesetting machines and accessories, and for special machinery and processes used in their manufacture, besides occasional inventions of improvements on his automobile and on most other mechanical instruments coming under his daily use.

His workshop has for the last thirty years been a private locked laboratory, in which he is the solitary

hero in denim, surrounded by linotypes, printing presses, electrotyping apparatus, crucibles, ink-pots, scrap-heaps, furnaces, fires, levers, pulleys, electric buttons, wireless transmitters and receivers, by which he skilfully practices the black art of printing, occasionally setting up a poem or a portrait or a sheet of music or an etching or a color-type—trying out new machines;—but always keeping the working machinery of his company in the van.

He has always been a liberal contributor to the college budget; he has sustained a lively interest in his college class, and in 1908 was elected its permanent president.

In December, 1912, he published a Class History of '75, with etched portraits of each member, setting a worthy example to other class officers.

Rogers maintains together the zest of life and the humility of the scholar-Christian. As Trustee of Berea since 1900, of Oberlin since 1906, and of the American Missionary Association for a similar period, he carries into educational and religious work both the practical spirit, the recognition of the need of improvement, the capacity to foresee the probable outworkings of varying proposed changes, and the other outworkings of adherence to the *status quo*.

These same qualities have made him a liberal Congregationalist, an Independent Republican, a man who wants to help all good causes and make the world better, a clubable good fellow, and one of the best known and best beloved characters in all the circles which he touches.

Clara A. Saxton, an Oberlin Conservatory graduate (Mus. B., we would now say) became Mrs. Rogers and has brightened their home in Brooklyn for these thirty years, aided during most of that time by two adopted daughters, who now grace separate households.

Rogers is in the prime of life, full of pep, and acts upon the principle that

"The best is yet to be."

1st Corinthians XII:12

By SECRETARY LEIPER.

SOME people regard a change from one of our Missionary Boards to another as they would a change in pastorates. Technically, perhaps, that is a correct view. But from the viewpoint of the individual it is a much harder change to make. In theory we all seek to regard the work overseas as very much the same thing as work at home. Being an ambassador of Christian friendship in China or Turkey should not be so very different from being such an emissary in Alabama or at Ellis Island. Working at the home base in Boston to forward the work of our Christian ambassadors in India or China ought to be much the same as working in New York to facilitate similar work among the varied unprivileged groups in the homeland. That is true in theory. In practice it makes a good deal of difference whether one is a foreign missionary or a worker in the home department of the foreign board; it makes even more difference to the ex-foreign missionary who finds himself transplanted to the home office of a home missionary board.

Having made such a change I feel at the outset like a man who has taken a new bride but whose first wife is still living and he knows that he still loves her! It is rather a "Caesar-less-Rome-more" proposition, to change the figure of matrimony to murder! There is something unsatisfactory about analogies, and I see these neither of them work very well.

You say: That sort of contrast might have existed in the old days between a Foreign Board and a Home Board. But times have changed and with the times our general missionary philosophy. There ought to be little difference. That is true. But there is, all the same, a very real problem in making the transition.

Fourteen years ago, as a freshman in college, I woke up to the need of China for ambassadors of Christian friendship to cooperate with her young leaders in building for a new day. As the son of a home missionary I knew from experience some of the less pleasant features of missionary life. But the conviction grew strong that hearing of China's need I could not say "Here am I, send him." There followed years of preparation in college and seminary. Seven years of work with a single ambition to prepare for the most effective possible work in China. One of these years was spent in travel for the Student Volunteer Movement enlisting other students for work overseas.

Then came the chance to go to China under the American Board and to work with the student group—alert young China. The old fear that life as a missionary in China would be filled with only a grim satisfaction, a sense of duty done, vanished long before the day when I first set foot in the Celestial Republic. The years passed quickly and were very full. I had just reached the place where the ordinary use of the language was relatively easy for me and where my life seemed thoroughly rooted in the new soil when suddenly sickness came to my home and resulted in an order from the doctors that sent us toward the rising sun and America.

Harder than the original leave-taking outward bound was that unexpected departure from the land of our adoption. In the years there, we had seen the rise of the student movement, the great famine of 1919-20, the making and breaking of three presidents, the sullen fire of the anti-Japanese boycott, the formation of the National Christian Council of China; had traveled in Siberia, Korea, and repeatedly in Japan and had come to feel up and down those ancient lands the surges of a new participation in the thought life of the world.

The sudden and unexpected ending of our China residence left the future one big interrogation point. There came an opportunity to work with the American Board.

Hardly a year passed before the Board gave its consent to an arrangement whereby a part of my time was given to the Commission on Missions. That work involved contacts with all of the missionary organizations of the Congregational Fellowship and opened a

whole row of windows on the varied work of the denomination at home and overseas.

In the course of work with the Commission it became a pleasant duty to accompany several denominational leaders on a tour of inspection of our Congregational schools in the Southland, founded and conducted by the A. M. A., our "foreign missionary board working at home" and devoted to the welfare of the Negro, the Oriental, and a few from other unprivileged classes in the homeland.

Out of that trip, by a train of circumstances not necessary to trace, came an urgent invitation to me to join the staff of the A. M. A.

Having made a decision to accept the new task and having been at work on it for several months, I now contemplate in retrospect the bridge by which a crossing has been made from the foreign to the home missionary circles. There are two main spans to it. One is the realization that down beneath all other missionary problems of our day is that of applying the way of Jesus in race relations. The other is the realization—born through my happy contacts with the Commission on Missions—that there is more than a nominal one-ness uniting all the enterprises of our Congregational Christian Fellowship at home and abroad;—not only a one-ness of purpose, but of method, of spirit and of life. Our different names tend to keep us in separate compartments—but they are separated by sliding partitions which move aside with more ease than some think!

Thirty-six Years After

By a Fisk Graduate of 1888

R. C. Edmondson

THE editor has asked me to write something on race questions from the viewpoint of a Fisk graduate looking back thirty-six years. It is a dangerous subject and can seldom be approached in full frankness and safety at the same time.

The only race questions that command much interest in our country are those due to the presence here of a large Negro or Negroid population. There are race questions elsewhere more serious, perhaps more tragic, than any we have here, but none more complex or vexatious.

This article will be of more value to the readers if they know something of my personal history. I was born in the far South on a cotton plantation and in my earliest youth I enjoyed there some slight advantages over some few of the youths in my vicinity. Very early in life I was sent by my father further north to Tennessee to study at Fisk, which then, from necessity, maintained a primary department. I was continuously at Fisk for nearly ten years and never went back to reside among the scenes of my childhood. Leaving Fisk I went to Texas to teach school. I quit teaching in Texas, came to Washington and took a course in law in a night law school. I never practiced law. I was appointed to a clerkship by Hon. Redfield Proctor of Vermont, Secretary of War under President Harrison.

Of all Americans I most admire the Northern people of New England stock and traditions—yes, call them Puritans,—by reason of their ideals and their moral stamina, and by reason of my personal indebtedness to them.

I attribute the average moral and mental superiority of the classes of Northern white people I have mentioned, which superiority no doubt exists, mainly to their long religious and climatic discipline, the former of which began before their migration to America, and to their comparative immunity in America from the degrading influence of African slavery, which influence in most Southern states persists to the present day.

I have no expert knowledge of sociology as a science and it is a bold man who can offer guaranteed social remedies. Yet constructive social philosophers and workers are compelled constantly to attempt just such things. The Northern missionary workers for the South have been doing just this. It is to me marvelous how well they have guessed in the past, how few errors made. Most people properly attribute it to divine guidance.

There is a tendency on the part of some students of sociology to regard our national colored race problems as analogous to those in far Eastern lands, as in India and Africa. This is erroneous. There are similarities, one of which is the Nordic domination, but not many similarities that are common to those lands and ours. Those lands are the lands of the dark races, natives there, who are vastly in the majority, who are essentially homogeneous, and who will eventually rule their own lands, whether they should or not. Our country is essentially a land of the whites, of European culture and ways; and the white culture and ways are the universal preference and fashion here. This condition here is likely to continue so long that the most ardent Nordic does not now care when the contrary shall be true. By the term "white" I refer to white ideals, numbers and control. Non-white thought and practices on our continent will for innumerable centuries probably be viewed by the great majority here as something foreign, anomalous and incompatible; and if perchance any do persist, they will be something of a strain on general complaisance and toleration.

It is equally erroneous to regard our colored race problems as analogous to those of the Jews, if there be here any Jewish race problems. The Jews are in many respects a homogeneous people. They are cemented by several strong ties, among which are a proud tradition, a peculiar religion and a special language. Moreover, the Jews concede superiority to no other group and they strive to maintain their partial isolation. The American colored people have none of these peculiar characteristics, nor any similar ones, nor any of any sort that are the result of their own wish; and they are lacking in peculiar characteristics that tend to solidify them as the Jews are solidified.

It is true that our colored people have in some measure just two peculiarities that tend to differentiate them from the main body of our population—color and physiognomy. But these marks are so widely variant among the so-called people themselves, and are

in many individuals so indistinct and unrecognizable as to be inadequate marks of identification.

Moreover, the ideals, religion, science and art of our colored people, to the extent that they have any of these, are about the same as those of our white people, differing only in degrees of attainment.

The American colored people, except a very few enthusiastic students of archaeology and Egyptology, have no traditions or other conscious ties linking them with Africa; and for this reason and the reason that in America they can point to but few distinguished accomplishments of their own separable from those of their white neighbors, they have no distinct African race pride—little more pride in African antecedents than the modern Englishman has in the ancient Piltdown man, or the modern German in his ancient caveman predecessor. The indifference in all these instances is both natural and proper. Indeed, for reasons of personal convenience and profit, most of our American colored people would a little rather they had no conspicuous distinguishing physical marks. They wish to be simply Americans, and they are that. If their family trees could be traced, they would be found to be of the oldest emigrant American families. Dr. Hirdlika, eminent ethnologist of the Smithsonian Institute, says that we have no distinct white race, but one will eventually develop. If so naturally a distinct colored race may be expected to develop. It now constitutes a class.

True, there is here an outlined body that is called the Negro race or colored race, but that body exhibits characteristics and phenomena so varied that it is not susceptible of scientific classification as such. It is true that there is in this country a segment more or less submerged and to a large extent segregated that is called the Negro race; but that does not make it a logical race by any of the customary methods of scientific classification. We constitute a class, or, to be more precise, a segment. The chief interest of humanitarians and patriots in this group is not whether it is a distinct race, but the fact that it exists as a partly submerged segment, which, if neglected, may prove a menace to the culture of the social body as a whole, and that it *ought to be improved.*

I am specially interested here to point out one or more results, consequences or conditions incident to what I believe to be the absence here of a distinct Negro race in any potential sense, especially effective power of self-help.

It is not an exaggeration to assert further that most of the members of that segment are individualists in business philosophy. This spirit largely impairs the power or facility of the members for cooperation among themselves—in business enterprises, in providing funds for their own eleemosynary institutions and in legitimate practical agitation for enlarged privileges and fuller justice.

There is some group solidarity, but it is seldom to be seen in any group *action.* It is to be noted mainly in common resentment of marked injustice, insult or slight visited by whites on one or more of their segment, and also in common gratitude for noteworthy kindnesses of a general or representative character received from the whites by one or more of their segment. It is exceedingly rare that groups offer retaliation, physical or otherwise. It is rarer still that group among them raise up memorials to their benefactor but I think this omission due so far mainly to poverty

Naturally group wrongs suffered receive more attention than do benefactions, because the wrongs are fe to be continuous, at least more frequent. The colore people talk much among themselves about these wrong and write much about them in their weekly newspape and their few magazines. It is quite natural, or would not be so. It is indubitable evidence of unhap piness; and a deplorable thing about it is that the mo cultured and proud is the individual the more acut the suffering.

This unhappy people, not as happy as oft reputed can ill afford to devote so much valuable time to lamen tations if they are to keep pace with the rest of th world in intellectual and economic feats. It is a pit that the provocations are not fewer, or that the objec of them do not make some other apportionment o their "spare time." They should read more of uni versal literature. They should turn from an excess o academic discussion of their wrongs to reflection an discussion on problems that they *purpose to solve.*

Their professional agitators, who will never subm to moratoriums, can utter most of the necessary con plainings and anathemas.

Most of the public discussions by all classes of ou national race problems usually turn on questions o amity, political rights, social privileges, educatio morals and the like.

Conceding religion of measurable efficiency to b already established among them, the main questions o problems are economic,—relating to food, clothing an housing, more and better of these. In the less ad vanced stages of peoples' progress the matter of phy ical preservation comes first, mental nourishment afte that. Of course, it is important that very early the get a fair start in culture—morals and manners. mean here simply to emphasize the disadvantages un der which our Southern colored people and some othe labor with respect to land ownership, wages and oppo tunities to labor. While there can now be not muc outside remedy for these conditions, something can b done by outsiders to show these unfortunate peop how better to help themselves in material matters.

Of all the matters touching the welfare of our co ored people I think a very important one is that the shall never be permitted to drift far from white con tact, much less forced by the whites away from suc contact. There is now seen a slight gesture in th direction encouraged by some colored people, an strangely, the ones tending most to stand apart ar some of the better educated and more prosperous co ored, mainly professional and business men. It is b cause they enjoy a comparative degree of independenc of the whites and in some ways find separation mo congenial. My recommendation would be to resi rather than welcome separations consistently with reasonable amount of self-respect. There will b enough separations that cannot be successfully resisted The jim-crow car, or cattle car, system is an instanc It is a vile thing. That system is more degrading tha painful. It is a wonder that humane white Southern ers do not cry out against it. The owners of th Southern railroads—most of them are owned by North

ern people—are in large measure responsible for the worst features of the jim-crow system. They could at least provide better cars and keep them clean.

There is one form of possible complete separation that, in my opinion, would be a tragedy for the colored people, and that would be the deprivation of the colored youth of white professors in the colleges maintained for colored youth, or even a goodly quota of superior white professors. Whatever experiments may be made in race autonomy, let the autonomists *spare the colored youth* from such experiments at the present time. It is the white contact, the old European culture, that is the prime consideration in those Negro colleges. If such experiments are to be made, let them be gradual.

For a long time to come considerable contact in many ways, especially in schools and colleges, between the white and colored segments is essential to the rapid advance of the colored in acquiring the white culture, even in maintaining cultural ground already acquired, guarding against relapse. To be plainer, if the colored are to be lifted up *rapidly*, they must be lifted up mainly by the whites in the higher schools.

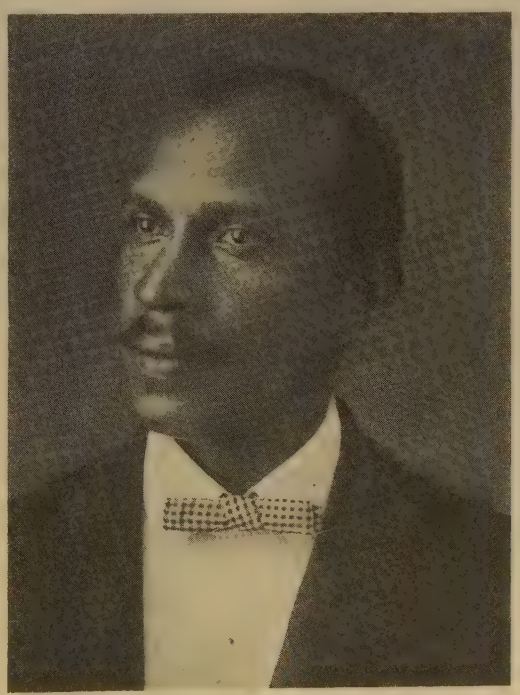
Note

Professor Monroe Work, in the *Journal of Social Forces*, says that progress is making the Negro a more assimilable group. It is sometimes stated through custom and law the Negro to a large degree is excluded from participating freely in the higher expressions of culture, social contact with cultured people, and all that is elevating in modern life. It is sometimes further stated that by reason of this exclusion the Negro will never be able to enter fully into and acquire the culture of the white group. It is very probable that this has never been true in so little a sense as the statement would imply, for the Negro group has never been as much out of contact with the best cultured of the white group as is sometimes claimed. Since emancipation through Northern education the Negro as a group has been in touch with the best culture and traditions of the North. From this standpoint it was a distinct advantage that Negro education was for so long a period of time and to such a degree in the hands of the Northern people. The ideals and aspirations of the race were greatly influenced by this contact.

Negro Inheritances and Their Possible Influence Upon World Development

By THOMAS W. TALLEY, *Professor of Chemistry, Fisk University.*

THE two factors commonly recognized as directing influences in human development are heredity and environment. When these two factors are reduced to their simplest terms they assume values of the same denomination, because as we look at the workings of environment upon mind and character we find that they are all directed either toward modifying old inheritances, or toward giving entirely new qualities to be transmitted as inheritances which so overshadow the old that the old are lost in the glare of the general excellence of the new product. Thus all life is directed in its onward and upward course either by old or by newly impressed inheritances.



THOMAS W. TALLEY

The Negro has a few inheritances—some old, some comparatively newly impressed—which seem to me to bid fair to exert considerable influence upon the world's development in the years to come. It is to the pointing out of these that this little article addresses itself.

The first inheritance of the Negro which is destined to modify and help direct world development is his profound reverence for religion. Religion is instinctive. All men—high, low, civilized, semi-civilized, barbaric—have it. It is true of all species of animals (and man is animal) that the last of a given line to develop always has the embryonic form of a quality which is distinctive of that species in its most intensified form. The instinct of religion, the instinct to worship, is unquestionably the instinct in which man stands alone. Memory, reasoning and other general qualities of mind may be shown to be present in an embryonic way in the mentality of the lower animals, except a perception of our large field of moral and spiritual relations which are dictated primarily by the instinct of religion. Thus it comes about that the Negro race, as a mass, being the last of its species to begin as a whole high development, holds the instinct of religion more intensified than all others of its species. Because of this the Negroes brought to America eagerly and without hesitation accepted the high Christian standard as soon as it was presented to them. I do not mean to say by this

that they were at once converted. Those converted were comparatively small in number. It is often the case that those who readily acknowledge a high standard do not so readily incorporate it in their personal lives.

But a reasonably large percentage of Negroes have incorporated the Christian standard in their lives; and it is the status and attitude of mind among these which indicate how they are to influence world development. Among these the illiterate and those with very elementary training are Fundamentalists in the strictest sense of that word. The religion of this type is highly emotional. Under the influence of subjective sensation they think that they "walk with God and talk with God" even as with a man. Of course these will bring about no reaction which will influence world development.

Then, there is a second type. These are usually but not always those with a higher educational equipment. They are highly religious but have departed far from the simple tenets of faith and thought which they once held. Thus one commonly hears the complaint from Negro ministers that the educated Negro is drifting away from the church. This is a mistaken idea. Educated Negroes are not drifting away from the spiritual church; though they are inclined not to attend the temporal one as much as one might wish. They only tire of listening to exegesis which all their better judgment disapproves. This type of Negro Christian borders on our so-called Modernist. They are longing to see many changes in our churches; and some day will rise up and help bring them about. As I have talked with them from time to time, their idea has seemed to be the production of a Christianity which will especially concern itself about the setting of things right in all the common avenues of daily life. Their philosophy seems to be that if all life be directed aright, the inheritance of heaven will come as a natural resultant. As time goes on and as these men in the future begin to get their bearing, with all their inheritance of an instinctive profound reverence for religion, they will stamp their influence upon it and change it.

The second inheritance of the Negro, through which he will probably finally exert an influence upon the world, is one largely impressed by his American slave environment. It is an idea woven into the warp of his thinking, while in that benighted environment, as to what a real education should accomplish for its possessor. The inherited idea is crudely summed up in one of the stanzas sung in the little "one-time" play song of the Negro known as "Holly-dink." The little stanza ran like this:

> "Done been to de college,
> Got a head full o' knowledge;
> So's I don't wuk none
> Out in de hot sun."

Contrary to the thought of many, the Negro slave was a close observer and student of his surroundings. He observed that his wealthy owners, as a class, we educated; and that the white hirelings and underlin were not educated. Thus when freedom came his i herited ideal, newly impressed, was not simply educ tion but education the most possible. Therefore, co lege education has especially instinctively appealed the Negro, while the education of the hand has nc Though institutions for manual training are those mo largely provided for Negroes both by philanthropy ar by state, though by far the larger number of educat Negroes are graduated from these institutions; t roster of their alumni will show that by far the larg number of these graduates seek the school room, t pulpit, the field of medicine and such other pursu as were commonly held in high esteem by form slave holders. I am not here discussing what is be or not best for the Negro. I am just presenting fac

Now, there is no such thing as higher education a lower education. All real education—mental or ma ual—is high. But there are two types of educatio the one largely commercial, which looks to the preser the other, apparently more purely intellectual, whi looks to the future. Both are important.

If one had lived more than two thousand years a he would have dwelt among men whose transportati was largely carried on by means of ox carts. The m of that day who could best serve his generation w the man educated to construct the best ox cart and produce the things most in demand. But an in vidual living during that same period also would ha dwelt along by the side of a Thales, a Theophrast or a Pliny, who, rubbing amber and noting its attr tion for straws and dry leaves, was laying the foun tion and making possible the Electrical Age of tod Here we have two types of educated men: one wo ing to serve his day, the other given to a research t those who come after him in the far-distant future m fare better. The Negro, through an impressed inhe tance, instinctively loves the latter type of training a work, though it is the one most denied him. W such an instinctive endowment, as the Negro pushes way more and more into the open light of the intell tual world, there is little doubt that there will found many whose names will go down through centuries because they will be listed among those w dream dreams which will blossom into reality as centuries roll by.

I had thought in this little article to speak es cially of certain definite influences which I deem t the Negro through his inheritances will finally ex in the fields of music and literature, but space does permit. Perhaps the foregoing is enough for me leave a question with the reader. Since one-tenth the population of our country belongs to the class the people under discussion, since this class must soo or later exert a large influence for weal or for w ought not Christian and patriotic men of means h them not simply towards a larger development but wards a development on a broader and much m liberal scale?

Ian Maclaren tells somewhere a sweet story of his native Scotland—that while sauntering along a country lane one hot afternoon he met a bonnie wee lass, all humped up and red, and puffing with the weight of a chubby laddie she was carrying.

"Isn't he too heavy for you?" asked the dominie.

"He's not hivvy, sir," came the reply, with a sm of loving pride; "he's ma brither!"

GIRLS' DORMITORY, RIO GRANDE INDUSTRIAL SCHOOL, ALBUQUERQUE, NEW MEXICO

The Land of Azure Skies

By MISS GERTRUDE MARSH,
Rio Grande School, Albuquerque, New Mexico.

Our readers will be greatly interested in the following description of a part of our country not so well known as those sections which are older in our nation's history. It will richly pay for perusal.

Under a sky of azure
Where balmy breezes blow,
Kissed by the golden sunshine
Is Nuevo Mejico.
Land with its bright manana
Coming through weal and woe,
State of our esperanza
Is Nuevo Mejico.
—*From State Song.*

FOR centuries in prehistoric times New Mexico was the home of Indian tribes, ranging in various degrees of advancement from savages to the cliff wellers and Pueblos who had permanent homes and illed the soil.

Then came the Spaniard, following the conquest f Mexico. The first European report of the country was made by de Vaca in 1528. We are apt to forget hat our Southwest is older in European civilization han is the Eastern section. The Spanish were permanently settled in Santa Fe, for instance, in 1605, wo years before Jamestown and fifteen years before he Pilgrim Fathers came to New England.

The story of New Mexico is one with Mexico ntil the Mexican War. The Spanish Conquistadores xplored and settled the Rio Grande valley. Their oldiers fought the Indians, took captives, took Indian wives, received a grant of land from the Spanish crown nd remained in the country. With the soldiers came hose intrepid Franciscans who converted the Indians nd remained with them, instructing their converts. his medieval religion of four hundred years ago, long with some of the Indian pagan rites that the ndres allowed to be grafted on to the Holy Faith—his is the religion today of the majority of the people New Mexico.

In many of the mountain villages there are Penitentes, an old order lost to the rest of the world three hundred years ago. The Penitentes are fanatically devout. Every Holy Week they come together in their chapel and undertake to show by pageant the events of our Lord's life during that week. In some localities there have been crucifixions even, and their self-inflicted flagellations with fearful cholla cactus whips are a very terrible attempt to purchase eternal well-being.

New Mexico became a part of the United States in 1848. President Lincoln confirmed the land grants issued by the Spanish crown. The Spanish-speaking mountain villages (plazas) and the Indian villages (pueblos) are communal in their interests. Each head of a family has his home site in the village and a small outlying farm on which he raises his corn. All pasture land and water rights are held in common.

Old methods of irrigation are used, crude, but showing very considerable engineering skill in conducting the water from the *ojo* (spring) where it gushes from the mountainside down to the home sites. There are no wells. Centrally placed to serve two or three families are water holes, out of which the water for household use is dipped. These water holes are fenced in and are refilled as needed, every week or ten days.

Chile, frijoles, coffee, meat and tortillas are the food of a Spanish American family. Tortillas are the real unleavened bread of Bible times. At a Communion service, using them, there is a reverent thrill at the thought of using just what Jesus used at the Last Supper.

Travelers who have been in Palestine say New Mexico has many points of similarity with the Holy Land. The shepherds and their flocks, the starry sky at night—here you get close to the Christmas thought

of "Glory to God in the highest and peace and good will on earth to men."

The Spanish-American is naturally reverent. The men are not so completely dominated by the padres. It is the women the world over who find solace and comfort in symbols if the reality is not at hand. Is it not so?

The great danger in all papal countries is the unsettling of the old religion and not staying by long enough to put anything definite in its place. Until we have made Jesus the Light of the World, not verbally, but actually, our Christian work is lacking true foundation and is unsettling.

At a recent Thanksgiving Christian Endeavor service, many had told what they had to be thankful for—parents, opportunities, care, food and friends. Then Don Perfecto arose. He has been a church member about a year. He said: "You are thanking God for all he has given you, but you have left out the greatest gift of all, Jesus, the Light of the World. Of what use would these other gifts be if there was no Light for us?"

The Plaza people are industrious as well as God-fearing. The adobe houses are kept clean in spite of all handicaps. If life had placed you in a little mud cabin with a dirt floor, if you were rich when you had one chair, could you keep that house white and pure with home-made whitewash and gay with a few plants and picture cards?

In these mountain villages Spanish is spoken almost entirely. No one can speak English except some boy or girl who has been away to a mission school. There is a great inability to find properly trained English-speaking teachers who can endure the isolation. As yet, few Spanish-speaking young women have acquired the English pronunciation and idioms well enough to teach English without disaster. The rural school teacher, as known in other states, is only beginning to exist in New Mexico. She is not considered a success because of her modernity.

Spanish-Americans are very "set" in certain customs. They are very careful of their girls. Daughter seldom goes out unless with a chaperon and she never goes out at night unless accompanied by her mother. Among the very few pleasures that break the monotony is the "baile." Every one attends. The babies go to sleep on the floor, every one else dances to the music, usually a violin and a guitar. They dance old dances very modestly and sedately. The modern styles exceedingly shock the village people. The girls go home with mother; to be escorted home is a disgrace, and in good families must be followed by a wedding!

The worthiness of the Spanish-American makes the Southwest a wonderful missionary opportunity that some of the denominations are using for service. Mission schools have been opened in many villages as well as in the centers. Women with training and vis are enjoying the service they can render.

The Congregational church has four such c stations, all four nestling at the foot of the Mo Taylor mesa.

San Mateo is the largest, the best known and l equipped of these stations. There is an organi church here with a membership of about sever There are included some non-resident members v live in communities where there is no church org ization. Mr. Moya, the pastor of the Spanish-An ican church at Gallup, tries to hold services at S Mateo once a month. A church building is neec and plans for it are a hope for the coming year realize.

We have a very well-equipped school at San Ma Converts to Protestantism beg for instruction themselves and their children. They want Bible tea ing; they ask on every occasion to have the Script explained to them. This phase of the work is not v enough understood by supporters of our mission work. *"A garden must be tended after it is plante*

The Cubero station is a very difficult field, but c siderable progress has been made there by the faitl women who have lived in Cubero so many ye Cubero is near enough to larger towns to have bibed some of the unpleasant phases of life. Ther not that desire for progress that is found in some the other places. Material gain rather than full velopment is a characteristic of near-American civil tion hamlets.

The work at Seboyeta is a real problem these c because of the very open violation of the prohibi laws. The mission workers are doing all that se possible to get some help to save the boys who drinking "white mule" and wrecking their lives.

Marquez has been the most isolated and smalles our stations, but the place itself is so beautif situated, the people are so good to those who s them, there is such an attitude of progress that ser in Marquez is very delightful. A town to which doctor or dentist or nurse has ever been; where t is no shop of any kind—carpenter, shoe, blacksn with no telephone connection with the outside wo hardly a road good enough for auto travel; and the people are neither sordid nor stupid. I think M quez must be like Nazareth in the hill country Galilee. How interested the people are in the mis school entertainment that means so much to them

Of course, church services and Sunday School a part of every mission program. The individualit each plaza requires a different approach, but the in every case is Christian evangelism and educatio

The work of the out-stations is unified by cor with the central school, Rio Grande Institute Albuquerque.

Black Gold

A BLACK man stood before his audience. He was as blackly black and as frankly black as you might wish. He clutched a bit of paper in his hand. The other hand was tightly clenched, with the arm half bent. Behind him another b man sat at a sprawling big grand piano. Before sat as whitely and proudly white an audience as could imagine, adorning its whiteness with finery p

ered from a score of lands.

Here face to face were the white race and the black ace, contrasted for a hundred centuries, and never ore strongly than in America. The white race as it ts before this platform is a bit supercilious. A col- red man can sing, of course—plantation melodies, Dixie lieder, jazz cacophonies and the like. It puts self in a frame of mind to be entertained.

They fill every corner of the Woman's Club audi- orium, these slightly supercilious whites. Then the an on the platform begins to sing. As he pours orth his golden voice the supercilious whites are upercilious no longer. They are amazed at first, nd then enthralled. This man is neither white nor lack. There is no color line to think about or to re- ise to think about. This man is a Voice. In him wells the genius of music. He is possessed of that enius.

There comes a flashing revelation that color doesn't ount. That character and ability and soul are all hat matter. Perhaps the revelation doesn't last, but reigns for the hour and a half that Roland Hayes heaps the bounty of his tenor voice upon his Evanston audience.

There is another intriguing complication in Mr. Hayes' singing. It is intriguing, at least, for those who believe that every man speaks with the voice, thinks with the mind, acts with the cunning, and feels with the soul of his million ancestors—that he is a compound of the millions who have gone before him and whose blood flows in his veins.

Mr. Hayes sang with the soul of an Italian, *"Eviva, Rosa Bella."* He sang with the soul of of a German, *"Du bist die Ruh."* He sang with the soul of a Frenchman, *"The Dream Song."* He sang of Cadmus and of Alcide and of a caravan from China.

He sang of the things which are integral with a civilization which we fondly tell ourselves has been white as far back as the record shows, and which today we sometimes brag is both blond and dolichocephalic.

And he sang "Jesus said never a mumuring word," with the simple soul of a black man.—*From Evanston, Ill., News-Index.*

The A. M. A. Treasury

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of the receipts for December and for the three months of the fiscal ear to December 31st.

RECEIPTS FOR DECEMBER

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
23	$22,019.78	$8,161.96	$4,378.11	$34,559.85	$12,119.99	$46,679.84
24	21,621.23	6,752.77	6,712.51	35,086.51	4,508.99	39,595.50
crease	.....	.....	$2,334.40	$526.66	.....	.....
crease	$398.55	$1,409.19	.....	.....	$7,611.00	$7,084.34

RECEIPTS THREE MONTHS TO DECEMBER 31

vailable for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
23-24	$53,234.09	$19,308.99	$2,130.14	$74,673.22	$25,224.12	$99,897.34
24-25	51,171.29	16,893.74	2,602.14	70,667.17	15,187.47	85,854.64
crease	.....	.....	$472.00	.....	.....	.....
crease	$2,062.80	$2,415.25	.....	$4,006.05	$10,036.65	$14,042.70

Designated by Contributors for Special Objects Outside of Regular Appropriations

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
23-24	$589.59	$965.00	$13,663.89	$15,218.48	.....	$15,218.48
24-25	713.48	1,243.92	14,960.25	16,917.65	.....	16,917.65
crease	$123.89	$278.92	$1,296.36	$1,699.17	.....	$1,699.17
crease	.....	.....	.....	.....	.....	.....

SUMMARY OF RECEIPTS THREE MONTHS

RECEIPTS	1923-24	1924-25	Increase	Decrease
ailable for Regular Appropriations	$99,897.34	$85,854.64	.....	$14,042.70
signated by Contributors	15,218.48	16,917.65	$1,699.17	.....
TOTAL RECEIPTS	$115,115.82	$102,772.29	.....	$12,343.53

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR DECEMBER, 1924

Income for December from Investments	$ 8,844.61
Previously acknowledged	10,059.86
	$18,904.47

CONGREGATIONAL HOME MISSIONARY SOCIETY

NUMEROUS requests for an old Ellis Island demonstration, called "The Immigrant Gateway," continue to come to this office. We wish to call attention to the fact that this pageant has been out of print for five years and we do not know where any copies may be procured at the present time.

Churches desiring a weekly or monthly calendar service which will provide two pages for local announcements in each issue, as well as two pages of interesting and instructive religious matter, may obtain samples and information by writing to Church Service, Inc., Bible House, Astor Place, New York City.

Copies of the poster, "Making the Alien Kin," may be had upon application to this office; also copies of "Visit to the Capek Family," the story of an airship journey to a Slovak Sunday School in western Pennsylvania. Readers interested in the Italian work of the denomination will be glad to know that a very complete history of the Italian mission at Grantwood, New Jersey, has been prepared and is being distributed.

The church at Eugene, Oregon, has gone forward steadily during the last few years and now, with a new house of worship near the university, has called the Rev. Fred J. Clark, of Waterloo, Iowa, at a salary double the one formerly paid. This bids fair to be one of the strongest churches in the state.

Many of our home missionaries are facing conditions that would tax the patience and endurance of the stoutest heart. The pastor of one field writes that several new Sunday Schools have been organized in the county. Sometimes children come for miles poorly clad, in zero weather, in an old, open buggy. Some came eight miles when the thermometer registered twenty-three degrees below in order to attend Sunday School. Is not such work worthy of sacrifice and effort?

That the Daily Vacation Bible Schools are meeting a real need may be inferred by the following: "The schools were held mostly in schoolhouses, and it was no unusual thing to find children in their early 'teens who had never been in a Sunday School in their lives. There were so many communities calling for schools that with one exception, only a single week could be given to a school; but, oh, how many wanted them to continue! Some of the schools were conducted over one hundred miles from a railway."

An interesting celebration of Christmas was held at Clear Lake, Washington. For several years a community tree has been a feature of the town life. This year, under the leadership of Rev. G. B. Baird, p tor of the Community Congregational Church, the p gram was greatly extended so that everyone in t town and region round was represented. Seven d ferent organizations shared in the plan, including pu lic school, Sunday School, church, Boy Scouts, Wo en's Christian Temperance Union, Ladies' Impro ment, Skagit Club, Odd Fellows, Rebeccas, Ro Neighbors and the mill office force. There was p fect harmony through a central committee which ac as executive. The pastor of the church was chairm of the committee. The experience was so success that it is hoped to make it an annual institut Clear Lake is a town of fifteen hundred inhabitant

As we go to press, the Mid-winter Meeting of Society is convening in Chicago. This is alway meeting of great profit and inspiration to all int ested in the missionary work of the denomination. full account of the sessions will appear in the Ma issue of the magazine.

Reviving a Dying Church

Rev. Charles Edward Fretz, of Forest City, Pe sylvania, has sent us the following account of hov definite purpose, with the loyalty and cooperation a congregation, can enlarge a work and make it c mensurate with the greater needs of the day:

Forest City is a mining town of eight thousand habitants. It is located in the southeast corner Susquehanna County, twenty-one miles northeast Scranton. Its population consists of Welsh, Engl Lithuanians, Poles, Greeks, Italians, Austrians, S and Irish. There are four Protestant and six Ca lic churches.

For years work in the Welsh church was kept only by severe effort. More than once the ques of selling the property was considered seriously, the church was fortunate in having among its mem two men who bore the burden of preaching and l ership when there was no pastor. Even so, the pe were discouraged as to the future of their chu

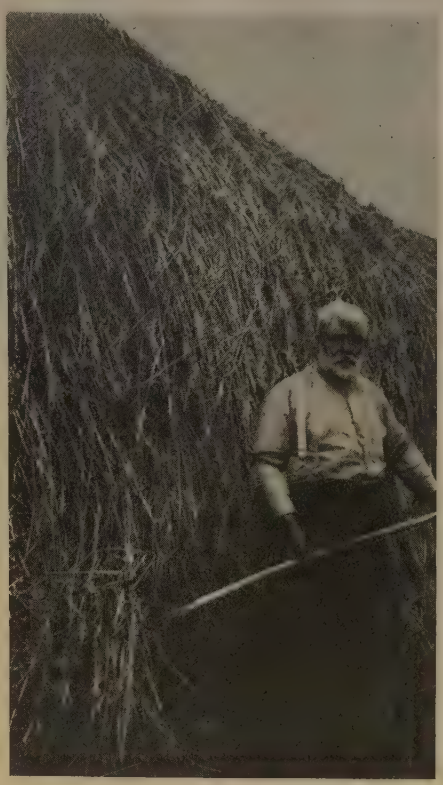
The present pastorate began in October, 1921. people were loyal, earnest, united. The first t undertaken was the revision of the membership. names of twenty-one persons were dropped as ei dead or removed. Today there are sixty-one m bers, an increase which has given new life to church and confidence for the future. The chu for the last three years, has paid its apportionm its Conference dues, and has no indebtedness. It given also more to the general cause than ever bef Has it paid the Home Missionary Society for the given to a needy field? Let the record speak for it Forest City Welsh Church is not dead; it is be ning to live in the belief of a work that will n die—that of bringing men and women to the of the Cross.

The Sky Pilot of Rainy River

By MALCOLM DANA, D.D., *Director, Department of Rural Work.*

I HAD heard of Rev. Thomas B. Howard, for twenty years sky pilot in the Rainy River region of northern Minnesota, but I had never seen him upon his native heath. One needs to do that to really know him. So I was more than glad to accept an invitation to the Rainy River Association which was to meet at Border in late August. My week spent in that northern outpost of Congregationalism will never be forgotten.

Getting into a Great Northern sleeper at St. Paul I rode safely through one of those crashing electric rain storms that make Minnesota famous, and arrived at Crookston at eight-thirty in the morning. There I changed to a stub line which proved an adventure in itself. I had come to spy out the land and the train certainly cooperated to the extent of taking the better part of a day to go a hundred miles or more.



THE SKY PILOT

I arrived at Warroad, which is a drab little fishing town, situated at the southwestern tip of the Lake of the Woods and at the end of the line. The only reason that I can conceive of why the place should ever become famous is because it is the gateway to what is really a little Congregational kingdom which, as the map shows, extends for about sixty miles from Roosevelt on the west to Birchdale on the east and is now served by three ministers. The Canadian line cuts the lake a little north of Warroad and then follows the Rainy River.

There was more time to kill at Warroad, at which point the Canadian National Railroad enters the United States from Manitoba and after running thirty-seven miles, as though disgusted by the brief experience, dives back again into Ontario, crossing the Rainy River by the bridge at Baudette. I have no love for the Canadian National! Someone told me that the road has never won a lawsuit on this side of the line or before an American jury and so it wreaks its vengeance on United States travelers. My train was not due until eleven-fifteen at night and was an hour and a half late. When it did finally arrive I was kept waiting on the platform in the cold midnight air fully ten minutes before I could get on and while the revenue officers went through the entire train. After a short run to Baudette, my next stopping place, they would not let me get off the train until some similar operations had been gone through with. Baudette is a right pretty name, but the town itself does not look very jolly at two o'clock in the morning seen through a chilly and drenching fog from off the lake.

Things always look better in the morning and after a good breakfast, Rev. N. P. Ackerman, newly come to Baudette, bundled some of his parishioners and myself into a Ford and we were off to Border, some fifteen miles east out in the open country. As we crossed the river and went through the almost deserted town of Spooner, the large abandoned lumber mills spoke significantly of the new day which has come to the Rainy River region. It is said that only the third generation of farmers succeed on the land. Originally large numbers of school teachers, ministers and adventurers "homesteaded" hereabouts but for speculative purposes and with no thought of real farming. They are a memory of the past. Then a second generation of farmers arrived, back in the days of lumbering, and partially cleared their acres of virgin land. They failed. Now the third generation has come, made up of sturdy men and women who will not buy land until it is ready to farm and who intend to own their own homes and stay by the soil. Conditions are becoming permanent and increasingly prosperous. As we drove over the fine-surfaced road which runs from Warroad through to International Falls I could but marvel at the changes wrought since my college days when a state superintendent, either bent on killing me off or to find out if there was ministerial stuff in me, sent me up toward this region. The Rainy River country is no longer an uncharted wilderness but is opened up and thoroughly refined with esthetic and utilitarian virtues challenging comparison.

We arrived at Border, which is situated on the highway a little south of the Rainy River and almost in sight of the Canadian line. It used to consist of an unpainted combination house, store, post office and a log school house; but now the tourists passing by exclaim over the modern four room brick school house with every modern convenience including electric lights and sanitary equipments. It is only indicative of progress apparent on all sides.

The meetings of the Rainy River Association were held in the school house. The Sky Pilot was there to greet us, and a number of the stars on the program, such as Sumner from Talladega, Dean from Northfield, Shaw from Minneapolis and Ford from Benson, had already set up their auto tents in a nearby field. The two-day program was a good one and the audience of sturdy, intelligent country folk filled the assembly room to overflowing. Young people, children and

babies with good lungs abounded. The women served four meals such as farmer folk know how to provide and delegates were entertained over night in the farm homes. From first to last the discussions were live ones and every worth while topic was treated from war, race prejudice, the rural and city problem and the "apportionment," down to the "Apostles"—one of the "bootlegger sects," to quote Secretary Lesher, which has lately broken into the region and taken silly folk captive. And all through the sessions the Sky Pilot, the living image of Dwight L. Moody and like him in spirit, was an ideal host giving dignity and atmosphere to the occasion.

My work in the Rainy River country really began with the end of the Association meetings. The Sky Pilot showed what he thought a day's work should be when he read my assignments for the week to come. They included speaking at four different places on each of the two following Sundays with other engagements in between.

The first visit was with Rev. E. E. Lindsley located at Roosevelt and at the west end of the region. His parish includes Roosevelt, Williams, Clover Fork, Cedar Spur and Pitt. Mr. Lindsley is one of several real farmer ministers it has been my good fortune to visit this last summer: men who can really teach and preach in terms of their environment and enter intelligently into the problems of their parishioners' livelihood. His specialty runs to cattle, which he buys and sells to help out a home missionary salary. It was worth while at least once to follow his trail through the heat and the flies and the underbrush, to look up a possible buy.

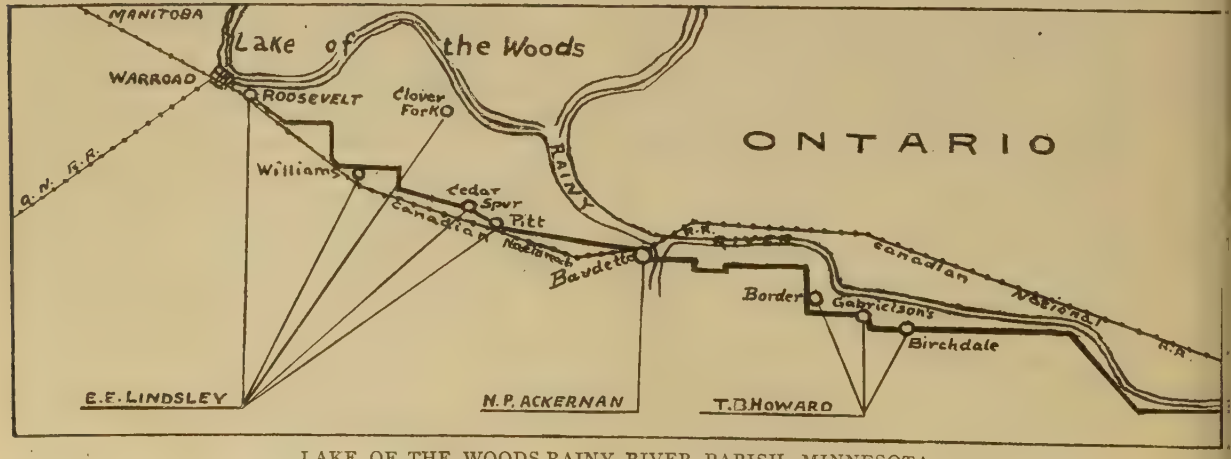
Sunday I spoke at four points of Mr. Lindsley's parish and on Monday took part in the moving of the Cedar Spur schoolhouse and meeting place onto its new cement basement. It was quite an occasion with some fifty men and women turning out to help. The Ladies' Aid was thoroughly efficient, serving two meals on the shady side of one of the nearby farm houses and also doing their part in carrying tamarack railroad ties for use in jacking up the building. The latter was pulled into place with a stump puller and the job was finished just as the sun went down. During the day Mr. Lindsley took me off for a bit of parish visitation. We called on a man who had been bed-ridden for seven years. His only occupation was looking out of the window of his original log homestead upon the natu world about him. While I visited, Mr. Lindsley ga a good pattern for pastoral work. He chopped

AN ORIGINAL LOG HOMESTEAD

ample supply of wood for the hard-working housew who kept her home like "spotless town." In the eve ing I spoke in a beautiful little community church Pitt. I had considerable competition in the soun made by a universal slapping of mosquitos and I w also obliged to keep moving to escape sticking to newly varnished floor.

Baudette is the most prosperous and livest town alo the line with an unusually efficient Commercial Cl Rev. N. P. Ackerman is the new pastor and a gen and effective man. His chief occupation then was worth while one. He was using his conveniently lo legs to carry him out to the farms which are multiplyi around Baudette to get acquainted with the people the country. Such farmstead visitation, the most ne lected form of church work, is bound to build up l church. While attending the annual picnic of t Ladies' Aid upon the banks of the Rainy, the Sky Pil appeared for the purpose of taking me to Birchd and his home. His contribution to the festivities w a half crate of red raspberries from his own bush Mr. Howard served Baudette some years ago and, was told, saved many lives by his warnings at the ti of the great forest fire. He was very much at home.

We left for Birchdale in a Ford coupé with a trail behind. The latter is very essential since the Sky Pil furnishes berries and farm produce to quite a consti ency. Mr. Howard is a real farmer minister. Inde he may be too good a one! The good people of l



LAKE OF THE WOODS-RAINY RIVER PARISH, MINNESOTA

riple parish of Birchdale, Gabrielson's and Border love heir minister devotedly but cannot somehow see his need of salary when "he has as good a farm as any of us." The farm is beautifully situated on the banks of the Rainy River and is better than the average. And the Sky Pilot knows how to farm in ways to supplement his living. Only once before have I had enough red raspberries to eat and that was when I visited Harlow S. Mills, veteran pastor of the Benzonia parish in Michigan. Mr. Howard accepted my offer to "help pick" and again I seized my opportunity.

The pleasure and profit of a three-day visit with the Sky Pilot cannot be described in words. Intimate companionship with such a man for even so short a period is an event of a lifetime. Mr. Howard is a real man of God who deliberately chose a hard task and came to a desert region with the true missionary spirit and with no desire for other than spiritual rewards. He confesses that he has gotten such inestimable pay and says that if he had his life to live over again he would make a similar election. A one-time wilderness has become a veritable "promised land." And who can measure the part that the Sky Pilot has had in creating this new world? His ministry has had chiefly to do with the moral and spiritual, but has allowed him to prove up as the first citizen of the Rainy River country. That is the example he has set and the fine vindication of his faith. I shall always cherish a memory of the Sky Pilot as he talked to God at morning and evening devotions and shall remember sitting in his Sunday School class watching his homely and original ways of teaching, more effective amongst his people than sound pedagogy. There is need for hundreds of young people who together with their modern equipment shall possess the spirit and the worth of the Sky Pilot of Rainy River.

The Sky Pilot's days of ministry in northern Minnesota are ended and I was really present at his valedictory. Winters are getting severe for his years and he has "done his bit." But he is not done with work and proposes to die in the harness. He goes south this winter where his ambition is to get himself a mule and buckboard so that he can strike off into the mountains to eat, sleep and visit with folks whom the world has not discovered or has passed by without extending a helping hand.

My visit ended with another busy Sunday: ten o'clock, Sunday School and morning service at Birchdale; twelve-thirty, one of the best dinners I ever ate, at a farm house along the way; two o'clock, a memorable "church in thy house" assembly at Gabrielson's; four o'clock, a meeting with the familiar group at Border; seven-thirty, a farewell to the good folk of the region at Baudette.

I am glad that I saw the Rainy River before its most original landmark was removed, and now others must enter into the work of the Sky Pilot who will be serving elsewhere. A Lake of the Woods-Rainy River Larger Parish would be a good monument to his memory, with a triple and associated ministry, a representative and regional council, an extension equipment and a seven-day-a-week program. The work should be done, for it is a Congregational responsibility and the Rainy River country is there to stay.

A USEFUL LADIES' AID

"By Their Fruits Ye Shall Know Them"

By REV. J. E. JONES, *Max, North Dakota.*

I CAME to North Dakota thirty-five years ago, not to seek a fortune as so many have done, but as an ambassador of Jesus Christ. A commission from the Home Missionary Society authorized me to enter upon this important work at Carrington under Rev. Henry Clay Simmons, at that time Superintendent of Missions in the state. Soon after I came to the field he was called from his earthly labors. I loved Mr. Simmons while he was with us and I revere his memory.

I entered upon my duties with my mind filled with theological ideas and began preaching theological sermons. My training had led me to believe that theological food was best for the lambs of the fold. However, before I had preached many sermons I received an invitation to attend a meeting of the Jamestown Conference which was held that year at Sanborn. I was asked to speak on "What Kind of Theology for the Northwest?" This seemed to me a strange topic. I had been taught that the word theology was derived from the Greek *oeos,* God, and *toyos,* description, meaning a description of God. Did the subject assigned to me indicate that God should be described differently in different parts of the country? I discovered before long that the preaching of strictly theological sermons was getting out of date, not only in America, but all over the world and that ministers were thinking more and more of sociology, in conformity with the teachings of Christ who said: "The field is the world." Accordingly, from that time to the present, my preach-

ing in the great Northwest has been more practical and acceptable.

North Dakota in those early days was quite a problem for the missionaries; but those who possessed staying qualities and the grim determination to give the country and themselves a fair trial by remaining with the enterprise, come what would, were as successful as the new and strange environment would permit. The farmers were experimenting in the endeavor to find out whether the produce of their farms would afford them a reasonable recompense for the time, money and labor they were obliged to expend. They were often terribly discouraged. Then, too, there were prophets who confidently declared that the soil would never produce anything in the way of vegetables except sage brush, a plant wild in its nature, which grew everywhere on the unimproved parts of the prairie. Since that time my faith in prophets generally, including "weather prophets" has been badly shaken.

The age of miracles succeeded the age of prophecy. No one could look upon North Dakota wheat fields last summer without feeling certain that we have been neither forgotten nor forsaken. Sage brush is conspicuous by its absence. Fields of ripe, golden grain stretched away to a point farther than the human eye could see distinctly. The good crop encouraged the farmer. He felt he would be in a position to pay off his debts and be landed again on "Easy Street." But what will be his attitude toward the church? Will he, in view of his prosperity, be more generous toward it? I am afraid that in a number of instances, there would be either no contribution, or a very small one, forthcoming. The fact is the rural churches of the West are receiving very little help from the farmers. There was a time, not very long ago, when our prosperous farmers would generously help support the churches in the small towns but, unfortunately, that time has gone by. It seems to devolve upon the Ladies' Aid mo than ever before to help with the question of financi the churches and it is a pleasure to state that th are succeeding wonderfully well.

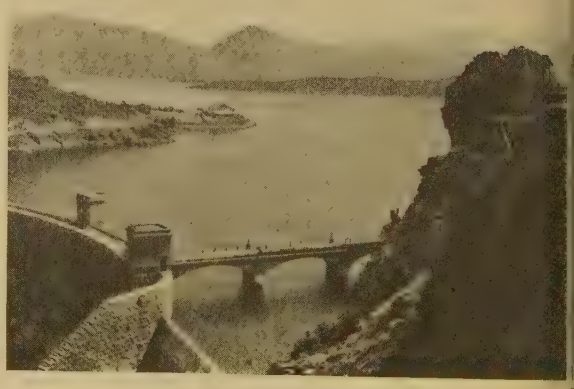
Our hope of recovery from the business depression the last few years is based on the optimism of t people. Pessimism is a plant that will not grow in t soil of North Dakota. The frost of popular disfav will nip it in the bud. This optimism and a corr sponding amount of industry will bring prosperity the state again. It has been said that "the successf man in all lines of work is the one who will make tw blades grow where but one grew before"; but th saying does not hold good in all cases. The successf man, in my opinion, is the one who, by raising o blade, makes it possible for the other man to raise tw This is what the pioneer missionaries have always dor The Master once said: "One man soweth and a other reapeth." And while this may not appear to to be quite fair, it must be the best arrangeme possible, or he would not have sanctioned it. In a other passage he says to his disciples: "I have se you to reap that whereon ye bestowed no labor, oth men labored and ye have entered into their labo That is quite a frank admission; but it is as correct it is frank. Our rural churches are proving valua feeders of the larger town and city churches, but gives little satisfaction to know that while we are str ing to increase the membership of our own church our loss is somebody else's gain. Many of our you people at Max have recently gone away to school. W miss them greatly, but fortunately have succeeded getting others to take their places, and so the w goes along prosperously. The people are workers a I think they are the best in the world. This statem applies to the folks of all three parishes under my c —Max, Plaza and Parshall.

Where the Desert Blossoms as a Rose

By REV. ARCHIE TOOTHAKER, *Phoenix, Arizona.*

THE prophecy about the desert blossoming is being virtually fulfilled in the beautiful Salt River Valley in Arizona—a land which but yesterday was all desert. Numerous attempts at irrigation had been made in this region, even, it is believed, in the Indian days, but it was not until white men came, men of vision with constructive programs, that the idea of a storage dam was conceived. They labored unceasingly until the Roosevelt Dam was built, and with the certainty of water, the transformation of the valley began. Where the giant cactus had stood sentinel over the plain, cotton appeared. Hay, grain, vegetables and citrus fruits also began to grow in luxuriance. Homes sprang up as if by magic and the number is increasing each year.

A number of God-fearing families came into the section located some four miles from Phoenix, the capital city. They came from different states, many of them Southern folks with different shades of religious belief. They were anxious to have the best things in life developed in their midst. They believed in their



ROOSEVELT DAM

community and proceeded to bring about a community consciousness. And so with the able assistance of Mr. Dwight B. Beard, who had been unremitting in his efforts to build the Roosevelt Dam and otherwise improve the region, a community house was erected and became the meeting place of the church and Sunday School. The people united in the organization of the Neighborhood Congregational Church and with the aid of the Home Missionary Society this was done. Regular worship has been maintained for some years and the membership has now reached one hundred. A comfortable parsonage has been erected with the aid of the Church Building Society. The community consciousness continues to grow and the Neighborhood Church is supplying religious instruction and inspiration. The immediate need is a new church building and it is the hope that it will be possible to have it before long. The community house serves our purpose for Sunday School and social activities, but the spirit that comes with a house of worship is in a measure lacking.

All Sunday services are well attended and the Sunday School is growing. There are three departments of Christian Endeavor, Junior, Intermediate and Senior. The Boy Scouts and Camp Fire Girls are supported and sponsored by the church. We are very fortunate in having unusually competent and faithful leaders in this work. A Men's Club, organized by Mr. Bellingham, the former pastor, is a valuable community asset. Though it is not connected directly with the church, it is a vital factor in fostering the real spirit of fellowship.

NEIGHBORHOOD CHURCH, NEW PARSONAGE ON LEFT

When the late Theodore Roosevelt visited this region, he very highly praised the splendid community spirit which he saw manifested. Our people are determined to foster that spirit and are most anxious that religion shall have its rightful place in the neighborhood life. So when we consider the field from different viewpoints, it is evident that Neighborhood Church has an unusual opportunity for real service and will be more and more a vital factor in the making of this fast-growing community.

A Fourfold Frontier Field

By REV. H. C. CRELLIN, *Beach, North Dakota*

THE Beach-Thelen-Sentinel Butte-Medora field is located in that part of North Dakota beginning at the Montana line and extending east about thirty-five miles along the Northern Pacific Railroad. Beach, Sentinel Butte and Medora are the first three towns on the Northern Pacific after it enters the state. Thelen is located ten miles south of Beach on the branch running into Ollie, Montana.

Beach has twelve hundred people, and is situated just two miles from the Montana line. The town is about twenty years old. Like many western towns it was built during a boom and has been nearly twice as large as it is now.

Thelen is a town site opened up about eight years ago. At one time there were a store, lumber yard, two elevators and a church in the town, but today it has but one elevator, one church and two dwelling houses.

Sentinel Butte and Medora are towns of four hundred and a hundred and fifty people, respectively. Either of these towns is more than twice as old as Beach.

The village of Sentinel Butte, eight miles east of Beach, derives its name from the butte, which is located three miles south of the town. This butte rises six hundred feet above the surrounding country and is the

highest point in North Dakota. From its top, which is as level as a prairie, the landscape below appears as a great map. The butte was used as a vantage point of observation in the early days of Indian fighting in the Northwest; hence the name—"Sentinel Butte." General Custer encamped north of this butte in his expedition against Sitting Bull in 1876. The pass through the top, which may be seen from the village, was guarded by two soldiers one night when it was anticipated that an attack might be made upon the army encamped upon the plains. In the morning the relief sent to these men found their bodies pierced with arrows. They are buried on either side of the pass they guarded.

Medora, the county seat of Billings County, is rich in historic associations. Here, forty-three years ago, a French nobleman, the Marquis de Mores, started ventures which have made the town famous. When he arrived in the place with his American wife, he built a chateau on a bluff overlooking the town which he founded and named for his wife, Medora. He built a packing plant in the town and established with it a chain of meat markets from Great Falls, Montana, to St. Paul, Minnesota. After losing a million and a half dollars, however, he was obliged to abandon his scheme. He tried several other ventures which were equally unsuccessful and afterward went on a military expedition to Africa, where he lost his life. The chateau with all its splendid furnishings remained closed for forty years. Three years ago, under supervision of friends of the family, it was completely renovated and opened to the public, and is now one of the interesting places of Medora. It is visited by all tourists who pass through the town. A son of the Marquis visited Medora the past summer. He will return in June and place a monument in the town in memory of his father.

About six months after the arrival of the Marquis de Mores, Theodore Roosevelt came to Medora. He came to hunt buffalo, but before he left he decided to go into the ranching business. He leased land north and south of Medora, employed experienced ranchers and herders and for several years made trips back and forth from New York. He often stopped several months at a time at Medora and became a leader in

DAILY VACATION BIBLE SCHOOL, SENTINEL BUTTE

the movement that finally established law and orde in the rule of the cattle rustlers in this part of th country.

If one is attracted by prehistoric monuments h should drive about four miles northeast of Medor and visit the petrified forest. No shade is afforded b this forest; the trees long since ceased to shed thei leaves. These ancient monarchs of a dead past, thes giants whose branches waved in the breeze befor Abraham came out of Ur of the Chaldees, have faller and their immense trunks strew the ground. Th stumps on which they grew still stand, buried in th rocky soil, mutely testifying to the long past glory o a "forest primeval."

This whole region is as rich in romance, histori associations and scenic beauty as any to be found i North Dakota. The eastern part of this field is i the heart of the famou North Dakota Bad Land Many writers insist tha these lands should b called the Wonder Land of the World, but becaus of the difficulties exper enced by military exped tions in crossing thei years ago they becam known as the Bad Land Today roads have bee graded across them, bu they are hard to keep i repair as the soil is of nature easily washed awa and a hard rain mak them almost impassab for auto traffic. Howeve better grazing land can not be found anywher The Little Missou River furnishes water f stock, while the butt

A SCENE IN THE BAD LANDS

provide shelter for stock wintering on the range. The tops of the buttes and the valley lands are very fertile, thus producing excellent winter food.

In the olden days this region was ruled by ranchers and cowboys. At first, they drove their herds from Texas for the summer and back again for the winter, but later established their ranches in this region. After awhile came the homesteaders, who settled the level areas and built the city of Beach, while Sentinel Butte and Medora remain as relics of the good old ranching days.

The people are mostly Americans or well Americanized Germans and Norwegians. In religion they are more Catholic than in most places in North Dakota. Ours was the first American Protestant church in Beach, but we are now one of eight. At present the two Lutheran churches, the Methodist and the Congregational are the only ones having pastors. In Sentinel Butte and Medora we have the only Protestant churches.

I preach at Beach every Sunday morning. The church has a membership of about fifty. The people are well fixed financially and few of them are old. When I took up the work the Sunday School had a membership of only thirty. Eighty are now enrolled. Having morning service here gives me the opportunity to do personal work in the Sunday School, which I cannot do at Sentinel Butte. However, the latter school is well supervised and is holding its own. Thelen and Medora have small schools and it is hard to keep up the interest in them.

Services are held at Sentinel Butte each Sunday evening, and I endeavor to give Thelen and Medora alternate afternoon services. It is difficult to do this at Medora, because in the summer the roads are often too muddy and slippery for auto travel and in the winter it is too cold to make the twenty-seven mile drive through the Bad Lands.

Last summer a Daily Vacation Bible School was held in both Beach and Sentinel Butte, with an average attendance of thirty-five and thirty-three, respectively.

The field is too large for one pastor to do much constructive work, but it is a privilege to bring the Gospel to these people whom we are endeavoring to serve.

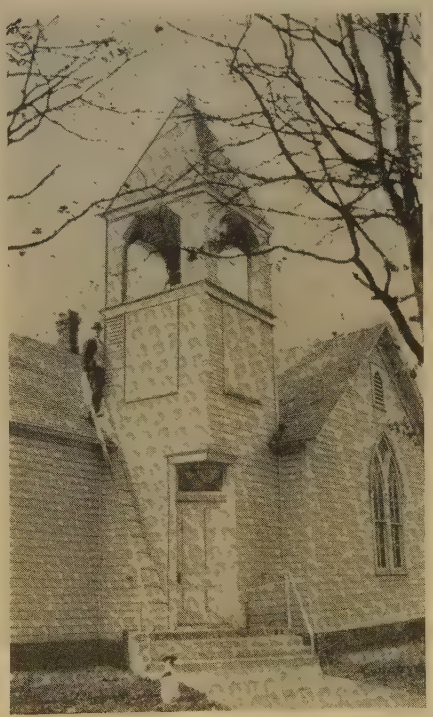
Reaching the Neglected Places

By REV. R. L. HUGHES, *Gentry, Arkansas*

TWO hundred and twenty-four miles south of Kansas City, where the Kansas City Southern Railroad crosses the Ozarks, is situated the town of Gentry. Here a vast tableland has been formed by the mountains and it is a fine fruit-raising district.

In the year 1900, a small band of people actuated by the same desire which brought the pioneers of the Congregational church to America, met and organized the First Congregational Church of Gentry, one of the two white churches of the denomination in the state.

Early in the spring of 1924, with the advent of a new pastor, the church began to push out and seek for new fields to conquer in the forming of a Greater Parish. To this end Brother W. Howard Thomlinson, Sunday School Extension missionary, came and with the pastor began meetings at Chamberlain schoolhouse over the line in Oklahoma. At the close of these meetings steps were taken to organize a church, which was done in August with a membership of sixteen and a congregation of seventy in attendance at every service. Plans are being made for the erection of a church in the spring.



THE PASTOR AFTER SHINGLING THE CHURCH

Sunday Schools have also been started at Bozarth and Fairmount and it is expected that a permanent work will follow. Efforts are being made at Lone Elm, six miles south of Gentry, to bring to pass, at an old discontinued Quaker church, another organization like the one at Chamberlain. A class of thirteen has already been formed. Several other points are being canvassed with the idea of including them in a Larger Parish.

At present the pastor is carrying the work alone save for such help as is given by members of the congregation who are ready to assist at all times. Mrs. A. M. Schaeffer, proprietress of The Variety Store, has given much time and efficient work as pianist, in singing and in personal service. The three daughters of the pastor also attend all services and assist in the church work.

Special meetings will begin in the Gentry church on December 28, and the outlook is for splendid services which will be carried to the out-stations later on.

Not being able to make all points for Sunday services, the pastor takes a carload of people and goes out during the week. Sometimes just a gospel sermon is given; at others an illustrated sermon-lecture is the program followed. The pastor has his own stereopticon and more than a thousand slides from which to make a selection. The music is also one of the attrac-

tive features of our meetings. Our Gospel team is an orchestra in itself, having an organ, a violin, flute and horns.

We are seeking to establish a permanent work, with the idea of having a student pastor for the summer months and then a regular pastor. The fields are large and the workers few, but the opportunity is great. It is the present expectation that there will be at least five new churches by the end of the conference year. The people are from every state in the Union, many having come here for reasons of health. This is the "Land of a Million Smiles"—beautiful mountains, brooks, springs and scenery make of it an earthly paradise. A large opportunity is before the Congregationalists of this district. They are doing their utmost to improve it.

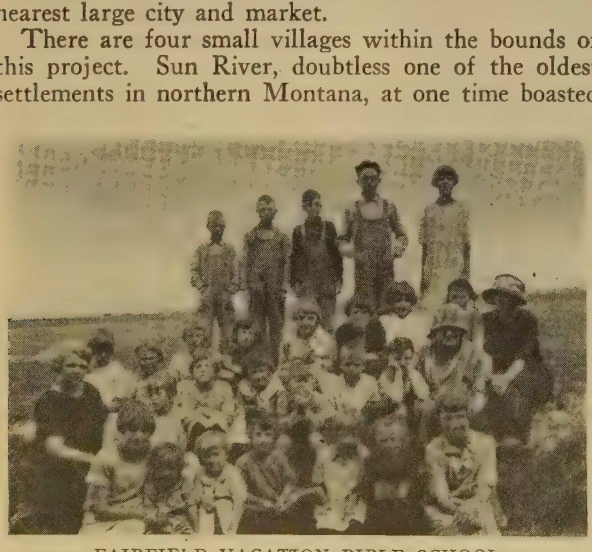
CHAMBERLAIN SUNDAY SCHOOL

Missionary Experiences on an Irrigation Project

By REV. N. E. HANNANT, *Sun River, Montana*

ABOUT twenty years ago the United States Reclamation Service set aside two hundred and fifty thousand acres of semi-arid lands contiguous to Sun River, Montana, that could be irrigated by building an immense dam in one of the canyons of the Rocky Mountains and impounding the water from melting snows. Much of this project was later abandoned, but two units, comprising about sixty thousand acres, have been completed, or nearly so. The Fort Shaw unit was completed and opened for settlement. Settlement on the Fairfield unit was allowed about the same time, though water was not available for the settlers until four years ago. Portions of this unit are being opened to water for the first time this season—1924. This project, said to be one of the best constructed irrigation projects in the West, lies partly in Cascade and partly in Teton County, from twenty to fifty miles west and northwest of Great Falls, the nearest large city and market.

There are four small villages within the bounds of this project. Sun River, doubtless one of the oldest settlements in northern Montana, at one time boasted



FAIRFIELD VACATION BIBLE SCHOOL

of a considerable population. It was the seat of several manufacturing interests, including one of the oldest woolen mills in the West. When Great Falls was founded, thirty-eight years ago, oldtimers predicted it would not amount to much because it was too near Sun River. Today Great Falls has upwards of twenty-five thousand inhabitants, while those of Sun River number about fifty.

Fort Shaw, the next oldest settlement, was first constructed as a military defense against bands of hostile Indians. Later it became an Indian School— a defense of a better sort. Fifteen years ago, under the government policy to abandon all non-reservation schools, the buildings and grounds were turned over to the United States Reclamation Service, forming one of the best reclamation camp equipments in the country. This camp has now been removed to Fairfield and the fort buildings are used for a community high school.

Simms is rather a new town, six miles west of Fort Shaw, and is the largest of the villages on the Fort Shaw unit.

The only town on the Fairfield unit, which comprises four-fifths of the irrigation system, is Fairfield. It is well named and is the most promising settlement on the project. The present population numbers two hundred. It is located on the Chicago, Milwaukee and St. Paul Railroad and the Bee-line Highway, connecting Glacier and Yellowstone National Parks. It is the center of one of the most beautiful farming sections of the state. The fertility of the soil, the extent of the well-constructed irrigation system, and the beauty of the landscape are unrivaled in any locality in the state. The outlook for these well-watered plains today is promising indeed.

But the good people of this section, in common with all Montanans, have had their ups and downs. When these benches were first opened to settlement the natural moisture conditions made it possible to produce from forty to sixty bushels of wheat and upwards of a hundred bushels of oats per acre. The people, of course, prospered. They built fine barns and houses, bought automobiles and household luxuries. They thought it would always be so. They objected when the government put in the irrigation plant. They did not need water. Repeated protests delayed and, in much of the proposed project, defeated irrigation entirely. Then came on the years of drought, when the

lean years ate up the fat ones. For three years there was almost no moisture. Then followed the plague of worms, grasshoppers and hail. Scores of people left. Those who remained were compelled to go deeply into debt. But they were people of sterling quality and since the coming of the water four years ago they have been slowly returning to normalcy. A few folks are moving in to take the places of those who left during the hard times, but the deflation of farm prices has had its retarding effects.

The religious work on the project has been coordinate with the settlement. There are at present four denominations doing work here: Methodist, Lutheran, Catholic and Congregational. Our work is largely at Fort Shaw and Fairfield, where we represent the only Protestant effort. Fifteen years ago I came from a pastorate at Morris, Minnesota, and settled on a homestead near Fort Shaw where I have resided in connection with my missionary work ever since. A part of my first year on the field I served as pastor of the Indian school and during that time organized the Union Congregational Church of Fort Shaw with thirteen charter members. This church, until recently, has provided the only religious service in the community. At first the meeting place was the old Indian school building—until a superintendent was appointed who objected to Protestant services. We then went to the Reclamation building and later to a little community schoolhouse built by the settlers. In 1913 a very modest but useful and commodious church building was erected. I was pastor of this church for about eight years, also preaching at Mt. View, Bole and Plainfield. Fort Shaw is the center of a thickly populated district, and while the people are about evenly divided between Protestants and Catholics, yet we have a strong and commanding position in the community.

Fairfield, fifteen miles northwest of Fort Shaw, and about twenty miles from my home, is our other station on the project. In order to go there, it is necessary to cross Sun River and climb two long, steep benches. The road, while generally good, is sometimes impassable for several weeks at a time during the winter. There is a beautiful church building, one of the best in any town of its size in the state. We are all proud of it. It is my particular pride that I had the honor of starting this work, as well as that at Fort Shaw, and have pastored these people in all about nine years. The story of the organization of the Fairfield work is of more than passing interest:

In 1911 a stranger called at my home, just at noon on a summer's day. The Scripture says we should not be slow to entertain strangers, for thereby some have entertained angels unawares. This man was looking for cattle. I invited him to stay for dinner and in the course of our conversation he told me of a little Sunday School just organized in his neighborhood by the Sunday School Union. He asked me to come up and preach there some Sunday at eleven o'clock. I made the trip accompanied by our district missionary and preached the first sermon in the community in a bachelor's shack, fourteen by sixteen, to thirty-five people, most of whom had to stand. I surely got close to the people that day. An informal meeting was held after the service and the people unanimously asked me to become their pastor and appointed a regular time for service. The place of meeting was changed a half-dozen times until 1917-18, when the present church building was erected. The structure is frame, finished on the outside with long split shingles. It is stained dark and has light trimmings. The interior is well adapted to our community work. The main auditorium can be made to accommodate two hundred and fifty people. Aside from the auditorium, there is a pastor's study, a chair room and two cloak rooms, on the main floor. The basement has a large Sunday School assembly room, a good sized kitchen, a young people's guild room, a janitor's room, class room, furnace and coal room.

SUN RIVER CANYON

The hard years which followed the building of the church discouraged the people, while a debt of several thousand dollars and accumulating interest made the work extremely difficult. It is only within the past year and a half that the debt has been wiped out, with the exception of what we owe to the Church Building Society. The great problem at present is to maintain a resident pastor with full-time service. I have lived on my farm and for the most part my support has come from it, as the church and Home Missionary Society could pay only for part-time service. This is a great field and should have the best any man can give. It may be difficult for Eastern friends to visualize a field that comprises parts of three counties, and where there are but two ministers, both of

them Congregational, living on farms near Fort Shaw, and doing home missionary work with only part-time service. Here is an opportunity too great to be neglected; yet if it had not been for the farmer-

FAIRFIELD COMMUNITY CHURCH

preacher, who earned his bread by the sweat of his brow during the week and then walked or drove to some distant point to break the bread of life to a not-altogether hungry people, there would have been countless communities without the Gospel message. In the days before Sun River was bridged at Fort Shaw, I made many trips on foot to the river during the flood season, crossed on a cable footbridge, borrowed a saddle pony from a neighbor, rode to Fairfield, fifteen miles, for a morning service, then on to Bole, where I also organized a church, for a three o'clock meeting, and returning at night left the pony with the neighbor from whom I borrowed it and picked my way over that dangerous swinging cable in the dark, with the mad torrent rushing a few feet below. I then walked the other four miles to my home, arriving at two or three o'clock in the morning. Those days of slow, weary travel are past, thank God. The Ford has taken the place of the saddle-horse; bridges have been built, and good ones, where once there were only trails. To-day the missionary can cover large areas quickly, easily and, in most weather, comfortably. Though the population, especially in the dry areas, is sparse, yet the time is coming when these communities will be able to support their own local pastors. The results of years of work may seem small when measured by the statistics of the Year Book, but there have been many obstacles, incident to all pioneering. However, we are thankful for this opportunity to have laid the foundations for great usefulness in the future.

Montana has been hard hit by the drought and deflation, but it is certain to come back to its own. It affords great opportunities in almost every line of development. We who have known it in the past are sure of this. It will be a mighty empire some day. It has the resources. It must be made one of the kingdoms of our Lord and Master. And those who are contributing to this great work may be assured that their labor is not in vain.

The Radium Belt

By REV. LOUIS GALE, *Nucla, Colorado*

THE Redvale-Nucla-Paradox field is known in Colorado as the Radium Belt. The Paradox Valley, which is part of the parish, is called the home of radium and from it the entire field has become known as the Radium Belt. Prior to the finding of radium in the Belgian Congo, ninety per cent of the world's supply came from this section.

The Radium Belt is one of the outposts of Congregationalism. It is a typical home mission field, largely because of its isolation. It covers an area of four hundred square miles in the western end of Montrose County, the western boundary of which is the Utah state line. The work comprises five preaching points, all of them off the railroad, which is a narrow gauge. Redvale is the nearest point to the railroad, the distance being twenty-eight miles. Paradox, which is farthest away, is seventy-five miles from the road, and Nucla, the largest town on the circuit and the place where the pastor resides, lies between the two places just mentioned and is forty-three miles away as the bird flies; but the topography of the country is such that we are compelled to travel a hundred miles to get there, and in making the journey must go through two other counties.

Would the reader like to accompany me into this great inland empire? We shall start from Denver, leaving there at seven in the evening on the Denver and Rio Grande Western. After traveling all night we transfer to the narrow gauge at Salida and con-

THE PARISH CAR

tinue all day, reaching Placerville, our nearest railroad point, at seven o'clock in the evening, if the train is on time, which is a rare occurrence. The next morning, the journey is resumed by auto. The road leads down the San Miguel Canyon and twists and turns so many times you lose all sense of direction, except up and down. Finally we climb a steep grade two miles long which leads out of the canyon and onto a beautiful mesa. Speeding along the mesa we soon

arrive at Redvale where the mother church of the circuit is located. It is a farming community. You see a neat church building and parsonage. The church is the community center, ministering to the social as well as the spiritual life of the people. William A. Leath, a student in Yale Divinity School, spent two months here last summer and gave excellent service. The spirit and cooperation of these people is fine. A Dorcas Society is the live organization of this church and it is doing splendid work. The country is very beautiful and the people kind and hospitable. You would probably like to stay in Redvale, but it is necessary for us to hasten to our next point which is Naturita.

NUCLA CHURCH AND CONGREGATION

This is a mining town situated in a narrow canyon, so narrow that the people are deprived of much sunshine. But there is compensation in the fact that they are protected from a great deal of the wind that sweeps over the mesa above. These folks are justly proud of a nice new school building, which has a large assembly room in which preaching services are held. Great things have been accomplished in this little town during the last two years. Moonshiners, bootleggers and gamblers, driven from other places, had been finding a refuge in Naturita. Conditions became intolerable. Federal agents came in and made some arrests, but things continued much the same. State rangers came and made a lengthy stay, but little good was done. County officers planned and made many raids, but by the time they made the long trip from the county seat, stills and other evidence had been hidden or destroyed, making their efforts fruitless. These conditions do not exist today. Law and order prevail and they have been brought about by local people. I think this change for the better will be permanent. The fearlessness and perseverance of three good men who were appointed deputy sheriffs, backed by a little band of Christian people, brought results.

Leaving Naturita, we go up a winding shelf road out of the canyon onto another mesa. The next stop is Nucla. It is too late to go farther; we shall have to tarry here for the night. Nucla is the largest of the five points, the center of the field and has a branch of the county high school; therefore it is the logical place for the minister to reside. We have a fine church building and are purchasing a parsonage. The church has a large place in the hearts of the people. A tennis court on the grounds is a popular place with the young folks. The high school building is just across the street and the principal is superintendent of the Sunday School. The teachers, also, are a great help.

Many shade trees and orchards add to the attractiveness of this section. Nucla was originally a socialist colony. A large ditch, twenty-two miles in length, which makes irrigation possible, was built on a cooperative plan. Many of the first settlers are still with us.

With the beginning of a new day we are on our way to Bedrock and Paradox, a trip of forty miles to the westward. Just before entering Paradox Valley we pass the Standard Camp, headquarters for the carnotite mines from which radium comes. On entering Paradox Valley we find twenty miles of desert before us. Such solitude! The silence is broken only by the rattle of the Ford and the howl of coyotes. This arid region may appear to be worthless, but great pools of oil may be stored beneath its barrenness. Geologists have been here and oil companies are seeking leases. The sound of the drilling machine may be heard ere long. The desert ends at the Dolores River, which breaks across the valley, contrary to the nature of rivers and here is located Bedrock, a trading post. Church services are held in a small adobe schoolhouse.

Paradox Valley, west of the Dolores River, is an irrigated section. After another nine miles we come to Paradox, the end of our journey. Here, again, the schoolhouse is the only building for community gatherings. Being within a short distance of Utah, we come in contact with Mormonism. A few Mormon residents attend our services.

Bedrock and Paradox are as nearly like the old frontier as any places in the West today. Cattle raising is the chief industry and cowboys are numerous. Some of them still pack guns to dances and occasionally cause trouble when moonshine can be procured. This valley has been the scene of many tragedies, which have given it the name of "Hell's Hip Pocket." There is a splendid Sunday School here and many capable and willing workers. The preaching services are well attended and a new era is at hand.

The Congregational Church is the only one of a Protestant denomination in this vast territory. The Home Missionary Society made the establishing of this work possible, and if it were not for the help it continues to give, it could not at present be maintained.

CONGREGATIONAL CHURCH BUILDING SOCIETY

Glimpses of the Wide Field

ASHBY, Nebraska, is a "splendid little ranch town" in the sand hill region with a hundred and twenty-five people. It has never had a church building till recently. But a lumber office was bought and transformed into an attractive and churchly house of worship which was dedicated in October. Rev. E. G. Larson is the enterprising young minister who led this movement.

Philadelphia, Pennsylvania, Armenian Church has erected the walls of its new church on the fine lot it secured some time since. It is now ready for the roof. The basement is planned to provide for social and recreational needs, especially of the young people.

Cohasset, Massachusetts and Elyria, Ohio, First, have been celebrating their centennials. Each has been thinking back a hundred years to the time in 1824 when they began their work. They now start out, neck and neck, for the second centenary and its achievements.

Eagle Rock, California, a suburb of Los Angeles around which the great city has swept, has recently completed and dedicated an admirable house of worship, in the Spanish Mission style, with rooms for social and community service. It is in an excellent location.

Topeka, Kansas, Central Church has just completed and dedicated a fine community house adjoining the church, as a memorial to Dr. Charles M. Sheldon, the founder and long a pastor of that church. The building cost one hundred thousand dollars. Its three floors provide an ample equipment for all the social, recreational and educational uses of the church. A good gymnasium gives training to the young athletes.

Battle Creek, Michigan, has voted to purchase ground adjoining its church building at a cost of twenty thousand dollars. On this lot they propose to erect an up-to-date community house, with rooms for the departments of a modern Sunday School and other rooms for the culture of the physical, social, mental and spiritual needs of the community.

Des Moines, Iowa, Plymouth Church, whose noble and impressive house of worship stands on the most commanding site in the city, has found itself facing a serious dilemma. It is an obstacle to the new streets that are being opened. Its property may be condemned as the city grows. It has seized the chance to sell for one hundred thousand dollars, and it will unite with the Greenwood Church, and the united churches will build another cathedral church in a more favorable location at a cost of about three hundred thousand dollars. It is believed that this will be greatly to the advantage both of the city and the church.

Pasadena, California, Pilgrim Church, which was much disheartened four years ago, revived under the leadership of Rev. J. J. Jones, renovated the church building, added a new structure twenty-four by eighty-three feet, giving an excellent equipment for social and educational needs, and had an enthusiastic rededication service in October. The Holmes motion picture machine and the monthly dinner and fellowship meeting have added much to the interest.

Omaha, Nebraska, Pilgrim Church is eight years old but has had till now very inadequate quarters. They have just completed and dedicated an attractive house of worship well adapted to the varied work the church needs to do among the better-trained employes of an industrial section of the city. Dr. Frank G. Smith, pastor of First Central Church, preached the dedication sermon.

Vineland, New Jersey, which ten years ago was doubting whether it might not better give up its work has just given a reception to Rev. and Mrs. J. H. MacMillan in celebration of the decade of their work which has transformed the church into a live and successful enterprise, cleared its debt, built and paid for a good parsonage, sold the old church and is about to build a better one in a more favorable location.

Portland, Maine, Williston Church is rejoicing in the transformation of its church interior, so that it is now beautiful and calculated to inspire a spirit of reverent worship. The pulpit end of the church is changed into a real chancel, with the Communion table the central feature at the end, the antiphonal choirs facing each other. The pulpit and the lectern or reading desk are on either side of the platform. The organ is taken from the side gallery and placed on the right and left of the chancel. The organ is new, and a memorial to Dr. and Mrs. Francis E. Clark of "Christian Endeavor" fame. The floor of the church is cruciform in shape and the walls and ceilings are in warm French grays.

Seattle, Washington, Prospect Church is rejoicing in its new and attractive house of worship which was dedicated in November. It is on the eastern slope of Capitol Hill, in an excellent residence district. It is in a sense the daughter of Pilgrim Church whose pastor, Dr. Edward Lincoln Smith, was greatly interested in its development. The dedication service led by the pastor, Rev. C. H. Veazie, had laymen conduct the opening exercises; and in place of the sermon there were five eight-minute addresses by Congregational ministers.

Augusta Billings Taintor

FOR nearly a full score of years Mrs. Charles H. Taintor, the widow of our former efficient Field Secretary in Chicago, has been the Assistant Field Secretary of the Church Building Society. Deeply interested in its entire work, her specialty was parsonage building, for which she enlisted the sympathy and won the contributions of hosts of people. Her unusual talents were particularly suited to this work. Her keen intelligence, her high appreciation of the value of the home, her quick sense of danger for mothers and children exposed to the perils of pioneer life, her certainty that the church was the chief instrument for the betterment of humanity, her zeal for the kingdom of heaven on earth, all fitted her to enlist many others in the cause she loved. She not only brought many thousands of dollars to the treasury of the Church Building Society to help build homes for ministers, but she greatly endeared herself to the givers.

AUGUSTA BILLINGS TAINTOR

Suddenly, unexpectedly, she has passed from this most useful work into the larger service of the life immortal. While she was standing on the sidewalk of Fifth Avenue, New York, where she should have been absolutely safe, a motor-truck backed over the sidewalk and struck her down. An ambulance quickly carried her to Bellevue Hospital where she could have the best surgical care anywhere to be found. The X-rays showed that she had a broken hip. The fracture was set and she seemed to be on the way to recovery. A week after the accident, while the doctor was standing by her bed, she suddenly complained of a weight upon her heart and before a remedy could be given, her transition came. In an instant she had stepped across the border into the unseen. She had seen the old year almost to its end. She went to keep her "Happy New Year" in heaven.

Mrs. Taintor was born Augusta Billings in Sedgwick, Maine. She always loved the Pine Tree state and gladly returned to it on frequent pilgrimages. After the habit of New England girls she was well educated and for a time was a happy and successful teacher. Then she met a young minister and the two became convinced that heaven meant them for each other. He was born and brought up in another corner of New England, far southwest of her birthplace, but their tastes, ideals, sympathies and purposes were the same and their lives were soon united. As Mrs. Charles H. Taintor she shared her husband's work in three very interesting parishes.

His third parish was Milford, New Hampshire, where the young minister and his wife were greatly prized and beloved. Mr. Taintor was not only a forceful and effective preacher, but he was scrupulous about having his church give attention to its benevolence budget. On one Sunday forty years ago the "usual collection" was to be taken for the Church Building Society, then called the American Congregational Union. The people knew little of the work, and as the interest was small so were the offerings. To the amazement of the trustees a ten-dollar bill was found among the dimes and quarters and the few dollar bills. The inquisitive young minister hunted up the donor of this munificent gift. She proved to be a woman who had lived in the West and whose church had been saved from death by the aid of the Church Building Society. This set him to studying the work of the Society. He became convinced that the work of this lifesaver of churches was of vital importance to the progress of the Kingdom. He talked about it to his people. He preached about it. As the result, the next year's offering of his church for this cause was of unheard-of magnitude.

New York heard about it and summoned the young pastor to a conference with Dr. Cobb. Mr. Taintor found himself appointed to be the first Field Secretary of the Church Building Society with headquarters in Chicago. There for twenty-one years he rendered most valuable and successful service. He traversed the great Northwest many times. He visited the struggling churches in difficult fields. He put his shoulder under the burden of churches being crushed by debt. He told the story of the church building work to congregations and individuals and got into their hearts and their pocketbooks. At the zenith of his usefulness Dr. Taintor died in 1905, greatly lamented.

As in his parishes, Mrs. Taintor threw herself into her husband's work in Chicago with all the ardor of her nature. She had a seat in his office and delighted in the problems that engrossed him. It was shortly after the Society began its great work in parsonage building. Dr. Cobb became Secretary in 1882 after six years' experience as Home Missionary Superintendent in Minnesota plus a year of general superintendence over the farther West to the Pacific Coast. He had a vivid and dramatic story to tell about the hardships and perils of homeless ministers in pioneer fields. He declared the urgent need of helping them to find shelter in a good parsonage. Dr. William M. Taylor of Broadway Tabernacle caught fire from the

story and said that as in Scotland every kirk had its manse for the minister, so in this country every church should have its parsonage. He went with Dr. Cobb on a campaign to start a parsonage loan fund, and his own church responded to his inspiring appeal with a gift of five thousand dollars towards the fund.

It is not strange that Mrs. Taintor's heart was greatly stirred by this new movement. As she thought of the home missionary wives and little ones, she said, "This is especially woman's work. She is the true home-maker, and she must reach out the helping hand to her sisters in distress." So while still eager to share in the work of helping churches to complete their homes of worship, she gave herself with special devotion to the work of sheltering pastors and their families. She visited them in the makeshift quarters they were often compelled to occupy. She sympathized with them in lonely and cramped abodes and she cried out for their protection and relief. Her work in the Northwest was widespread and well known and it nobly supplemented that of her husband.

The death of Dr. Taintor nearly twenty years ago was a prostrating blow to his wife, but as soon as she could recover from the shock she found solace in continuing the work to which they were both devotedly attached. Removing to his ancestral home in Clinton, Connecticut, she made that her new headquarters, although for many years she has spent her winters in New York where she had many friends. In the East as in the West she was a welcome speaker in churches and Woman's Associations. She had a large list of correspondents whom she kept in close touch with the work in which they and she were both deeply interested. Her enthusiasm in her absorbing task kindled heart after heart. Her genial personality overflowed toward those whom she approached with her appeal, and her good sense, her friendliness, her humor and her earnest religious spirit made friends for her everywhere. Not only were contributions sent to her for the parsonage work, month by month, but many because of her influence wrote this good cause into their wills. Bequests of thirty thousand dollars and of sixty thousand dollars came to the treasury as the fruit of her work.

GROWING LOVELY, GROWING OLD

By MRS. CHARLES H. TAINTOR

This is one of the last little poems of Mrs. Taintor and beautifully expresses the spirit of her life.

LET me grow lovely, growing old;
So many fine things do.
Laces and ivory and gold,
And silks need not be new.

And there is healing in old trees,
Old streets a glamour hold.
Why may not I as well as these,
Grow lovely growing old?

On December 17, 1924, this beautiful earthly career was finished. The life was not ended, but transferred to that realm of larger, richer, more abundant life than earth can know. For us her going is a serious loss; for her it is an unspeakable gain. The work to which she gave her life with such devotion must go on. The more than fifteen hundred parsonages built by the aid of this Society in the last two score years owe very much to Mrs. Taintor's work. But there are still twenty-five hundred Congregational churches that have no home for the minister. It is proposed to create a Taintor Memorial Parsonage Fund, that the incoming gifts for this revolving fund may be a permanent tribute to her splendid work.

THE TAINTOR HOMESTEAD, CLINTON, CONNECTICUT

The warm affection and high regard in which Mrs. Taintor was held were manifest in the farewell services held after her death. The first was in Broadway Tabernacle, Thompson Chapel, New York, which was conducted by Dr. Charles E. Jefferson, and a brief address was made by Dr. Charles H. Richards, her long-time co-worker in the Society. The second was held in Clinton, Connecticut, in

the beautiful Taintor home, hallowed by precious memories, and was conducted by Dr. James Robert Smith, Church Building Secretary. His address and those of General Secretary Ernest M. Halliday, Treasurer Charles H. Baker, Dr. W. W. Leete, New England Field Secretary, Miss Miriam L. Woodberry and Mrs. J. J. Pearsall of the Woman's Federation were of rare felicity and loving remembrance. Then in the presence of a large company of friends her body was laid beside that of her husband in the Clinton cemetery.

Appreciation of Mrs. Taintor

The Executive Committee of the Church Extension Boards adopted the following minute:

"The Executive Committee of the Church Extension Boards hereby records its deep sense of loss and sorrow in the death of Mrs. Charles H. Taintor.

"For upwards of twenty years, with rare devotion, she gave herself to the work in which she had been associated with her husband until his death.

"By her gracious earnestness and unfailing cheerfulness she won many friends and supporters for the work of parsonage building. The denomination has lost an indefatigable worker, and her colleagues bear witness to the place of larger usefulness and high esteem which she had made for herself.

"We unite in this expression of gratitude that it has been our privilege to know and work with Mrs. Taintor, and of sincere sympathy to her relatives and friends in their grief."

Mrs. Augusta B. Taintor

Who passed beyond the Veil of Silence
December 17, 1924

By STELLA GRENFELL FLORENCE

When she went home we knew not she was going—
She heard a call, and answered; all her days
Had been like that—a beautiful bestowing
Of self and service, in her Master's praise.

Her soul was a pure lamp of alabaster,
Whose rosy radiance love kept clear and bright;
She followed, close, the footsteps of her Master,
And scattered seeds of kindness with delight.

The seeds will live and flourish, tho' the sower
Has climbed the upland trail to Perfect Day;
And here and there a lovely, fragrant flower
Will lift its head to say, "She passed this way!"

Three Essentials of Church Architecture*

By GEORGE T. MCCOLLUM, D.D., *Chicago, Illinois*

IT might be interesting and even educative if I could take the stately taper and light Ruskin's Seven Lamps of Architecture for our illumination, but our task is a very practical one and time and space are limited.

The First Essential of Church Architecture Is Fitness, or Adaptation

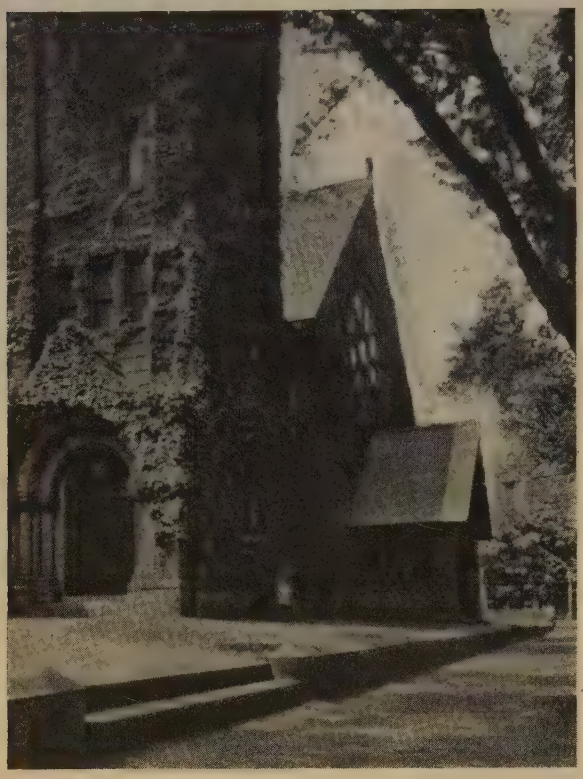
Before considering plans for a new church or for remodeling an old church, it is necessary to understand the program of the church. Why does the church want a new building? What use will it make of the equipment when it is secured? If the church is to preach the Gospel it should have a fitting auditorium; if it is to teach the scripture, religion, and life, to its children and young people, its building should be adapted to that purpose. If it is to provide for recreation,—wholesome, innocent, constructive,—this plan calls for certain equipment. When the program of the church in its various departments and in the numbers to whom it is to minister is understood, a plan can wisely be made and the church should be adapted to these needs in its own surroundings.

There should be adequate provision for access to the building, for its lighting, heating, ventilation, and it should all be in suitable character. New England has one preferred type of architecture, Southern California has its own type, and Florida is developing a type peculiar to its needs and conditions, simply illustrating the indispensable element of fitness.

Failure to apply this principle of fitness has resulted in lamentable failure again and again. I could point out a church which, by failure to observe this and the second principle which I mention, is suffering most grievously; essential activities of the church find no possible accommodations for their expression. The failure to build with strength is resulting in early decay; the probability seems to be that the building can last but a few years and it is seriously handicapping the activities of the church. I have in mind another church which, architecturally, would suggest almost anything but a house of worship; the first glance at it might suggest a club house, a business block or the home of a secret society; its first impression would never be that of a church. In contrast with such warnings, note the magnificent impression made by a single look at the fine building of Plymouth Church, Cleveland. Its very exterior speaks volumes of memory

* Address given by Dr. George T. McCollum, Field Secretary of the Congregational Church Building, at the annual meeting in Rockford, Ill., November 12, 1924.

and character, of beauty and power. One could never mistake such a building for anything but a church.



TOWER ENTRANCE, CENTRAL CONGREGATIONAL CHURCH, WORCESTER, MASSACHUSETTS

In response to the demands of this essential we learn that the Cathedral of St. John the Divine, before it is completed, is being practically rebuilt that it may give fitting and harmonious expression in its surroundings to the fine ideals of the best church architecture.

The Second Essential of Church Architecture Is Strength

Religion is permanent, abiding, eternal in its character and the building itself should symbolize these sturdy elements in our religion. Its materials, its walls and beams and arches, even its roof should speak of eternal things. The tower, the steeple, the foundation and walls should suggest at once this element in the church itself and her ministry to humanity. It is probably the effort to meet this essential that suggests a tower or a lofty steeple. Whatever the location or surroundings, there should not be lacking this suggestion of truth and power and eternal life in the very structure of the House of God.

There is peculiar danger, in the construction of smaller churches, that this principle of strength may be forgotten or neglected. Massiveness is not indispensable to the expression of strength, but quality of material and suitable arrangement may give the desired impression. Excellent results are to be noted, in harmony with this principle, in many of our recently constructed churches. A new church at Iowa Falls, not large nor especially massive, gives the immediate impression, as one looks at its strong tower and sturdy walls, of being constructed not for today nor for tomorrow, but for the ages. As one looks upon such a building he receives the impression of the strength of that which it symbolizes.

The Third Essential of Church Architecture Is Beauty

Doubtless some will think that beauty is merely ornamental and not at all essential, but not so those who have given careful thought to the fitness of things. Ruskin places beauty as the keystone of his seven-fold analysis of architecture and every writer of eminence on architecture magnifies this essential element. By beauty we do not mean elaborate ornamentation, but beauty of material, form, color and structure. Proportion, sequence, symmetry, make for beauty to the cultured eye and it is next to a crime to fail in reaching this high objective in church architecture. Great buildings speak eloquently on this subject, whether the Taj Mahal, St. Peter's, or St. John the Divine. Byron grew eloquent as he looked upon the Pantheon and cried,

"Sanctuary and home
Of art and piety, Pantheon! Pride of Rome!"

If the church is to symbolize the presence of God, it must have beauty, whether of the sparkling Gothic type or of the simple but harmonious and perfect proportion of the Classic. The secret of the success of the Greeks in the production of the Parthenon is that they devoted their genius for six hundred years to the development of their single type of architecture, justifying at length the boast,

"Earth proudly wears the Parthenon as the best gem upon her zone."

In most cases we cannot vie

UNION CONGREGATIONAL CHURCH, BOSTON, MASSACHUSETTS

with these superlative achievements of architecture, but we should never forget that beauty is attainable and is essential to the best architectural result.

A church built in harmony with these principles is a source of both conscious and unconscious influence on the community in which it stands and upon those who use it. Our children are entitled to the subtle, elevating influence of a beautiful building perfectly adapted to the service which the church is to render and expressive at once of the very virtues of the Gospel itself.

Such ends are not easily attained, but can be arrived at by care and study.

The best money that a church spends in securing a new building is in the employment of the right kind of an architect, a man who knows church architecture and is devoted to the ideals that have been developed in American ecclesiastical building.

We have much to learn and many faults to atone for, but there are signs of promise and we have reason to hope that better things are coming to us tomorrow from the fine examples set before us in recent building and in the wider interest that has been awakened in church architecture.

Some Homes for Ministers

IT is quite an appalling thing for a minister to go to a new field to which he has been called and find on arrival that no provision has been made to shelter him and his family. This has often caused great distress. He has often had to live in cramped, unsanitary and unsuitable quarters. His wife and little ones have had to endure hardship and peril.

But joy fills his heart when he arrives on the field

COOK, MINNESOTA, CONGREGATIONAL CHURCH AND PARSONAGE

and finds a good parsonage awaiting him. He sees that the church realizes that it is not fully equipped for its work till it has secured a comfortable and convenient home for the minister as well as for itself. He can, if he will, give his parish an example of the ideal home. He can make his home a social center for his people. He can rest in the assurance that winter storms or summer heat need not endanger his unprotected little ones. His courage and efficiency are doubled because he has a good home.

City churches may well provide manses for their pastors. But it is the smaller churches in villages or rural communities that are more likely to build them. The urgent need is often more apparent there. The cosy home adjoining the church makes the field more attractive and the pastorate more stable.

In Cook, Minnesota, we helped to build a church some time ago well suited to the needs of the community. When the new minister came recently he felt the imperative necessity of having a good home. His people felt it too, after he had consulted with them. Fortunately he was of the same trade as his Master, and he offered to utilize his skill as a carpenter in the erection of the parsonage. The church lot was ample, being a hundred and forty feet long. Lumber was bought, the people gave sacrificially, the Church Building Society came to the rescue with its parsonage loan, and presently the pretty bungalow home with its pleasant rooms arose, and the happy family rejoices in its shelter. The entire property, including church, parsonage and land is worth ten thousand dollars, and the church is better off than ever.

In the Far West, Newport, situated in northeastern Washington, is a little county seat in a community of some twenty-five hundred people. It is the gateway of the valley of the Pond O'Reille River, where the other denominations have assigned to the Congregationalists for spiritual care all the church work for seventy miles. Here, also, we assisted in completing the house of worship in 1908. But where could the minister live? It was becoming exceedingly difficult to find a house to rent. Fortunately a good home was available for purchase and the parsonage loan of the Church Building Society enabled the church to secure an exceedingly desirable home for the pastor and his family. It is a good seven-room house, valued at about thirty-five hundred dollars. The pastor was already living in it when the purchase was made, so that there was no inconvenience in moving.

These pastors are happy, and so are their churches, and so are we, over this forward step in their work.

NEWPORT, WASHINGTON, CONGREGATIONAL PARSONAGE

THE CONGREGATIONAL EDUCATION SOCIETY

Teacher Training in 1924

DURING the year just closed, sixty-three classes have been enrolled in local churches and registered with the Education Society. These classes have included four hundred and thirty-eight members. In addition to these one hundred and seventy-seven have been certified to us for credit by the International Council of Religious Education.

Fourteen have carried on correspondence work.

Credits have been granted to the number of seven hundred and fifty-three, of which decidedly the larger number were for the First Year of the Standard Course. Fifty-four certificates and nine diplomas were issued.

Of the local church classes registered, the largest number was from Illinois, ten; Iowa was next with eight classes; Nebraska, six; Massachusetts, five; Wisconsin and South Dakota four each; others scattering.

Under the present plans of the International Council of Religious Education all credits for Teacher Training work which meets the International requirements, will be issued by that office and recorded there. These will be interchangeable, so that if anyone has completed certain credits in a community school or approved class in one community and then goes to another, this person may continue his work for the International diploma without interruption.

Teacher Training Standards

At the meeting of the Education Committee of the International Council recently held in Columbus, Ohio, action was taken which will greatly strengthen the course of leadership training leading to the International diploma. Heretofore, the course has been rather too rigidly prescribed, with little or no opportunity for elective work. If the recommendations of the committee are adopted by the Council, the number of required general units will be reduced to six, with two elective available, and that of the specialized units to three, with one elective.

The required general units for the International diploma will be as follows: The Pupil, a study of his mental, moral, social and religious nature and development; Principles of Teaching; A Brief Survey of the Old Testament; Brief Survey of the New Testament; Organization and Management of the Church School; and The Message and Program of the Christian Religion.

The specialization courses cover the study of the characteristics of the pupils in the various age periods, and the methods and materials appropriate for use with each.

Elective courses for general work include the Life of Christ; Studies in the Prophets; Church History; Materials and Methods of Missionary Education; Training in Worship and the Devotional Life; Dramatization and Pageantry; and Religious Education and the Family.

Snap Shots From the Field

THE following extracts are taken from correspondence and from the reports of our Field Secretaries to show something of the work that is being carried on by the Education Society, and its results in the churches and Church Schools.

One correspondent in a World Service School writes:

"Our missionary work for 1924 has passed into history, and with pride I report it as our biggest and best year. It is interesting to note that in the last five years we have risen from practically nothing to an eagerness for missionary work in the school, a desire, especially on the part of the young people, to share in the programs and an increase in missionary gifts from thirty-five dollars to over one hundred and fifty dollars a year.

"Last summer we sent one girl to the foreign missionary camp at Northfield and two to the branch camp at Assonet. We have used them since they came back, and they have been of great assistance. Our people want to send more girls next summer."

Beside the money contributed, this school has sent missionary boxes with neat scrap books, dressed dolls and many similar articles for use in mission schools on both home and foreign fields. They have earned the merit seals for Systematic Giving, Home Mission Service and Foreign Mission Service.

Results of Conference Work

One of our field secretaries, while away from home on a visit, was surprised to have a young woman step up to him in church and ask if he remembered her. She had a bundle of books under her arm, and the secretary inquired, "What are these?"

"Oh, these are my school books. You see, the vision I got at that summer conference we had made me dissatisfied with anything short of some Christian life work. I am attending the seminary here and finishing up my high school work at night school at the same time."

"Aren't you working pretty hard?" asked the secretary.

"Oh, yes, but it is so wonderful! I have almost made up my high school work and soon I shall have my diploma. I am so anxious to get to real work."

Another Bit of Inspiration

One of the delegates at another summer conference was a young man of about twenty-three years of age. He had been asked to help as a leader in handling one of the high school groups. He had done some of the

same sort of work in his own church and it began to get him.

He spoke to our field secretary in charge of the conference, with reference to qualifying himself for Young Men's Christian Association boys' work. But he had not finished his high school course, and discovered that he would have to do this in order to enter any association training school.

As a result of this conference, this young man went to Mount Hermon. His money ran out soon after his first term. He went to work on the farm in order to earn more. This was a slow process at his time of life, but he was in earnest. Our secretary took the matter up with the school authorities and found that the record thus far made by the young man justified giving him a scholarship.

The young man has by this time decided that he wants to fit himself for the ministry, and does not seem like the sort that turns back.

What a Conference Did to a School Teacher

She was teaching in one of the elementary schools of the city and decided to take a little vacation of the improving sort at the Congregational summer conference. That fall she began to take an active part in the young people's work of her church and put into practice the ideas and the ideals she had acquired at the conference. Before long her work won recognition outside of her own church and she was chosen as the head of a large young people's group in her city.

Meanwhile the spirit that had begun in the fellowship and teaching of the conference had been growing stronger and she decided to fit herself for Christian life service. She went to the Congregational Training School for Women in Chicago.

A Practical Program of Religious Education

A few years ago a young man came to us from another fellowship, having studied at a denominational college and at Yale. He had majored in religious education and proved himself a real leader. He took charge of two small churches in a rural community that were in a rather discouraging condition. He learned to know the people, studied the field and began to plan for a constructive program of work.

Week-day religious instruction was introduced in connection with the high school work. Two daily vacation schools were conducted. The people began to get a new vision of an adequate church program, the possibilities of community service, and the need of a better plant if these dreams were to come true.

A building enterprise was approved and launched. The pastor drew the plan for the church, and at the request of the building committee he supervised the construction. He proved himself a practical workman by constructing three fine pieces of pulpit furniture and building a pair of winding stairs that no one else would undertake.

Our secretary writes: "This church is one of the most adequate and best adapted plants that I have seen in the rural parts of the Southwest. People of all faiths, including many Catholics, contributed voluntarily to the funds for its erection.

"This fall twenty-seven people have united with this church, and there are but thirty-five families in the district. To all has been demonstrated the practicability of the modern church outlook with an educational emphasis under competent leadership."

The Ministry of Reconciliation

By HUBERT C. HERRING, *Social Service Secretary*

IT is recorded in the book of Isaiah that when the Jews were preparing to return to their royal city of Jerusalem, the prophet gave them their commission. And these were the words:

"Thou shalt be called the Repairer of the Breach, the Restorer of paths in which to dwell."

This is the definition of the ministry of the church. It is a ministry of rebuilding, a ministry of restoration, a ministry of reconciliation.

We face the fact that there is a breach in human relations, that the law of brotherhood has been wantonly broken, that the human family has been torn asunder, split along many a line, with resultant hate, suspicion and discord.

This is our mission of reconciliation. In the light of this mission there can be but one Gospel. It is personal, it is social. Its implications range as far as the limits of human life. There is nothing which impinges upon human life which is not the direct and clamoring concern of the Gospel of Jesus. There can be no line between sacred and secular. In Jesus's political economy, the golden coin of value is life. The great sin is the sin against brotherhood. The great tragedy is the breaking down of the respect for persons. The great ideal society is a brotherhood, and in the light of that brotherhood all human relations will be changed.

There are some who would argue that the church had better mind its own business; by which is meant that the church should have nothing to say about questions of industry, race and international relations. Stick to the Gospel, they say. But the response should come with equal clarity: "We will stick to our Gospel, for the Gospel is the law of liberty and of freedom and of justice applied to every phase of our tangled, difficult, challenging human society."

There is a breach. The wall is broken. Humanity is divided. It is torn and bruised. It is divided into warring camps, and the dwellers in these camps eye each other with suspicion.

I. *There is a breach between those who control industry and those who labor in the ranks.* This line has been accented, deepened, with the passage of the years. The introduction of machinery put greater power in the hands of those who controlled machinery and made deeper the cleavage between the two groups. Today we argue the question of capital and labor; and there are many who argue with heat. There are many who ask of the church, "Which side are you on?" There are some who say that the church sees only the side of capital. There are others who accuse the church of having sold out to one side or the other. There is something bigger than taking sides, and the church must find this bigger thing. It is the spirit

which, with discernment, charity and good sense endeavors to see both sides, keeping sensitive to the human interests involved, and in catholic and irenic spirit seeks to interpret each side to the other. This is the mission of the church. It is the ministry of reconciliation.

It is this spirit which is coming to its own in the hearts of many leaders of industry. It will be written as one of the achievements of the century that a host of men whose imaginations have been fired by the Christian view of life, whose souls have tingled with the vision of what the spirit of brotherhood can accomplish—that these men are seeking to rebuild industrial relations around this vision. And they are doing it. Whole industries are being transformed. It is a beginning, but a glorious one.

Some weeks ago I visited Wappingers Falls, New York, and saw the work which James Myers and Harold Hatch have done in the Duchess Bleachery. It is a relatively small plant, but illustrates what the spirit of brotherhood can accomplish in human relations. A system of employees' representation has been built up in which every man and woman connected with the industry are coming to the sense of partnership in a common task. The partnership is a real thing. Representatives of the workers sit on the board of directors. Other representatives of the workers have control of the conditions which surround their life and work. I was allowed to visit a meeting of the housing committee. This committee consists of six or eight of the workers. They decide upon all questions relating to the company houses. They decide upon repairs and act upon petitions for transfer of families. The result is that every family in the employ of the company feels that the questions of their homes are not arbitrarily settled by an official higher up. It is a self-respecting arrangement, conducive to the spirit of dignity and brotherhood.

There are many other committees, each with its separate tasks and responsibilities, and throughout the whole organization there is built up this sense of common responsibility, common aims and privileges.

This is but one of many similar experiments. The exact formula which is used in any particular case is not so significant. The significant thing is the spirit which is behind the experiments. It is the spirit of a brotherhood which cannot fail.

II. *There is a breach between society and the rebels against society.* These years since the war have been marked by a frantic fear of radicalism. We have witnessed the industrious pursuit of every manner of rebel. There have been grounds for this fear. It is dangerous to have in our country a group of men who are determined to overthrow our national institutions. There is the organization known as the I. W. W., whose membership is largely recruited from the ranks of casual labor. There are the men who work in the lumber camps, in the wheat fields, in the harvest of fruit. Much of this labor is seasonal and the workers drift from section to section and make no ties with any place. This sort of life is conducive to the spirit of unrest. These workers follow extreme leaders.

What shall the church say? Many states have responded by passing laws putting certain organizations under the ban. They have announced that the teaching of certain principles is a crime, punishable by law, and that membership in certain organizations is proof positive of guilt. The result has been that these groups have increased in their bitterness and their rebellion has become more dangerous. It is the business of the church to call a halt on blanket condemnations and unreasoning persecution. It is the business of the church to say, "Instead of passing laws telling these men what to think, let us study the conditions of their work and in their lives which make rebels. Let us seek to understand their viewpoint. Let us seek to correct that which is evil and to bring them to understanding. Let us do what we can to safeguard their rights, and we are convinced that in the long run they will return decency for decency."

III. *There is the breach between race and race.* We see it in our own country between black and white. In other lands it is between Indian and Englishmen. The world around, the line between Jew and Gentile persists. There is the line between yellow and white. Every nation has its own race problem and its distinctive race prejudices. It is a baffling, a confusing, a desperate line. It causes war. It breaks down the fabric of civilization. Unless we can find a way of living together in peace, civilization will crumble. This breach is the business of the church.

E. M. Forster has written a very significant novel, "A Passage to India." It is the story of race relations in India. Mr. Forster has described in very vivid terms the hatreds and the fears between the native population and the English settlers. One of the most suggestive passages is the picture of the Indian, Aziz, as he met the Englishman, Fielding. A deep friendship grew up between the two men, and finally Aziz took the Englishman into his room and showed him the portrait of his dead wife. The Englishman was astounded, for it was contrary to the Indian tradition.

"Really," he said, "I don't know why you pay me this great compliment, Aziz; but I do appreciate it."

"Oh, it is nothing," replied the Indian. "She was not a highly educated woman or even beautiful. But put it away. You would have seen her, so why should you not see her photograph?"

"You would have allowed me to see her?"

"Why not? I believe in the purdah, but I should have told her you were my brother and she would have seen you. Hamidullah saw her and several others."

"Did she think they were your brothers?"

"Of course not. But the word exists and is convenient. All men are my brothers and as soon as one behaves as such he may see my wife."

"And when the whole world behaves as such there will be no more purdah?"

"It is because you can say and feel such a remark as that that I show you the photograph," replied the Indian. . . . "Mr. Fielding, no one can ever realize how much kindness we Indians need. We do not even realize it ourselves, but we know when it has been given. We do not forget though we may seem to. Kindness, more kindness and even after that more kindness. I assure you it is the only hope."

In the meantime, the Indian's voice seemed to arise from a dream. There was a pause, and then he went on:

"We can't build up India except on what we feel. What is the use of all these reforms and Conciliation Committees . . . and Councils of Notables and official parties, where the English sneer at our skins?"

The Indian's last question is the question which should be put to the church. Of what profit are all our solemn assemblies and our resolutions and our committees and bishops and international conventions so long as we still harbor the assumption of our innate superiority over other peoples?

There is a breach between race and race, and the breach is the church's business. If we can bring the spirit of mutual understanding and of reconciliation, we shall be true to our heritage. And the church is doing this thing. It is coming in community after community where the church is serving as mediator between race and race, breaking down barriers, building up understanding, making strong the bonds of peace.

IV. *There is a breach between church and church.* Even Protestants have not learned to live together. We are divided by a thousand and one lines. These lines are set by temperament, conviction, history, prejudice, and by every force which plays upon our mortal minds. It is bad enough that our effectiveness should be imperilled by this futile warfare, but more tragic is the fact that the followers of Jesus Christ should hate each other and that the lines of this hatred should be deepened until the scars disgrace us before the world. No one has any excuse to offer. We know the facts full well. We know what this strife means in community after community. It is the standing indictment of the church. The religion of Jesus is one of mediation and reconciliation. It is at work. Great denominations are growing closer and closer together. The process will continue. It is the only hope.

And this breach applies to the relations of Catholic and Protestant. Of course we do not understand each other. Our traditions differ. Our convictions are rooted in centuries of usage and growth. We eye each other askance. All this is bad enough, but there are forces at work which intensify this breach, which drive a wedge between us and make the ministry of reconciliation the more difficult. The church faces its hour of privilege. Now if ever we must say to our friends of the Catholic church, "We must be friends, no matter how much we differ. We must work together on the common tasks of our common life, no matter what we think about the Golden Streets hereafter."

V. *There is a breach between nations.* There is a danger that the church shall be content simply to take on the color of its particular nation. A national church is no church of Christ's, and there are too many national churches.

There is a breach between France and Germany. The church should be big enough to cross the line. I have read German text-books for the teaching of history. I have read French text-books. In each case I have seen the way in which hatreds are being perpetuated, the way in which the boys and girls of today are being filled with the hatreds of yesterday. I have also learned that in both France and Germany there are an increasing number of teachers who are banded together and who have announced that they will refuse to teach that kind of history. They are saying that the school is the place where hate must be banished and where the ideal of a new understanding must be inculcated. They are doing it and it is a Christian ministry.

But the church of France and Germany must do it else it is no church of Christ's. It is the message of reconciliation; it is the distinctive message of Christ.

There is a breach between America and Japan. The events of the past few months have deepened the breach. We have fed the flames of hate. We have increased the conviction in the minds of the Japanese that we are kin to all the empires and that we are without honor. We hear much talk about the military peril of Japan. We are beginning to see that if Japan does imperil us we are largely to blame. If we insult her and if we shake the saber, we can hardly be amazed that Japan rattles her saber in return.

The missionary enterprise of the church is the greatest piece of international construction that the world has ever known. The ministers and physicians and teachers who go to Japan and China and India, are ministers of reconciliation. They should be supported as an investment for peace.

There has been a breach between Mexico and the United States. Happily it is healing today. Mexico has been despoiled by Spain and by France, and even the United States has taken its share. The people are ignorant and poor. The leaders of Mexico are seeking for a way out. They need kindness and understanding, and the helping hand. They have never received it. It is in such an hour as this that America can behave in such a way as to merit the good opinion of the world. Mexico is our nearest neighbor and our neediest neighbor. If we would serve as ministers of reconciliation, here is our chance. Let us strengthen the hands of those who would build in peace.

There is a breach in the wall, and the name of this wall is Human Brotherhood. The breach is made by many powers and they are not powers of light. The church of Jesus Christ has its chance. It is the mightiest ministry in the world. It has the mightiest Gospel. Its symbol is not the clanging sword; it is the gleaming cross—the cross which is the sign of reconciliation between God and man, and man and man.

MONTHLY COMPARATIVE STATEMENT

December, 1924	This Year	Last Year	Increase	Decrease
ontributions	$12,090.32	$12,448.49	.....	$ 358.17
gacies	1,556.93	.....	$1,556.93	.....

Seven Months from June 1, 1924	This Year	Last Year	Increase	Decrease
ntributions	$51,741.81	$60,283.50	.....	$8,541.69
gacies	2,832.49	7,244.05	.....	4,411.56

THE SUNDAY SCHOOL EXTENSION SOCIETY

A Deficit and a Surplus

IT looks serious on the financial statement for 1924, and it is. A deficit of $6,968.69 to face when 1925 imperatively calls for a larger program of service. But we are not worrying a bit over the matter, for if our work is worth while our Congregational fellowship will meet the amount of the deficit and adequately finance our 1925 needs. We have a surplus of missionary opportunity and a group of consecrated workers who never fail.

The larger program adopted for 1924 was carried out. The expansion for 1925 calling for a ten per cent advance over 1924 will be faced with the full expectation that our share in the apportionment will care for this foundation work of Congregationalism. Recently this message came to us: "Jesus trusted God enough to go to the cross. He was so happy because he was so sure." We can go forward in just such a spirit. Our plans will not fail of accomplishment because they represent real life needs. As we face all they call for we are happy because we are sure. Giving of ourselves in purpose and service, the Great Father's blessing is assured.

Living and serving in this spirit our Extension workers, in addition to the daily touch of their lives as they travel the highways and byways of their great parishes in many states, have served in the ways indicated in the following statement:

Mission Schools organized	100
Churches and Sunday Schools visited	3,933
Sermons and other messages	7,534
Group meetings for workers	2,761
Daily Vacation Bible Schools and other Young People's organizations	150

Illustrating the way in which lives are touched by the more than one hundred commissioned workers the messages from Idaho for the month will be of special interest.

The Biggest Little Sunday School in Idaho

By REV. CLATON S. RICE

ONE may easily have the surprise of his life if he visits the little Sunday School at Rockland, Idaho. The town is eighteen miles off the railroad, where a few years ago it was the center of a booming dry-farming wheat section. Now Rockland is a crippled town; the bank closed; many buildings vacant; the drug store closed, and without a doctor; the Gentile population reduced to a dozen families, the dry-farmers who remain trying to ward off bankruptcy; the Mormon families in possession of the greater part of the irrigated lands.

THE GLEANERS CLASS

Who could expect, in a town with a rapidly diminishing population, to find anything but a spiritless and a sleeping Sunday School? What can a dozen Gentile families do to keep alive their religion in the midst of an aggressive Mormon population? Rockland answers both questions by producing the most alive little Sunday School in the state of Idaho!

You would be surprised by the opening songs. They are full of life and go. The organist is just a young high school girl who accepted her job under protest. She knows how to play up to time, though. Everyone sings, or at least tries to, and everyone takes part in the rest of the opening exercises. Nothing drags. When lesson time comes, the children march to their classes with enthusiasm. Hardly are they seated before the lesson is under way. Each pupil seems to have something to say. Hands are in the air most of the time, waving a frantic, "I know," to questions asked. The lesson period is not long enough to quiet their ardour. Then comes the closing exercise, birthday offerings and paper. With a final spirited song the school is dismissed.

They are doing things in Rockland! I am confident some of you might find fault with a dozen things there, the poor equipment, lack of graded lessons and organized classes, and other things. But think! In a strong Mormon community, in a town where the Gentiles grow fewer every year, in a church with a far smaller membership than it had years ago, there is a Sunday School possessing infectious enthusiasm, an unquenchable hope, an ardent desire to learn and a glowing loyalty to pastor and wife, to Christ and to the church. Little Rockland you make many of us ashamed. We shall all do better work in the Kingdom because of what you are doing. The great need throughout the world is to reach people, not to add numbers, but because folks need help. A little opportunity is a big chance to do one's best.

Busy Bees in Cow Valley

"THE Busy Bees" is the name they go by. They deserve the name if anyone does. There are eight girls in this wide-awake Cow Town Sunday School class, eight who believe in doing things. They have bought Bibles for the Sunday School. They made it possible for a gate—a good strong one—to be placed at the entrance of the church yard, thereby keeping out the stray range cattle which pestered the pastor's wife more than she liked to say. These are some of the minor doings of "The Busy Bees" in Cow Town.

IDAHO PROSPECTS

They have accomplished one thing which is really worth your knowing. I wonder if you have ever heard of any class doing such a thing before. There was a woman in the community who was completely out of touch with the Sunday School and church. She had grown sour and bitter toward life. No one could blame her because life had not been easy for her. She had no children, but loved them dearly. Most anyone would love "The Busy Bees," and she was no exception. They sold cookies for her. They talked with her and found how lonesome and unhappy she was. Then, what do you think they did? They elected her to membership in their class. She was about the proudest person in town. "The little dears!" she kept saying. "To think they would make me a member of their class." She wept tears of joy then, for she was very happy.

The next thing they did was to tell their pastor about it. He was able to make her see that if she was to be a member of "The Busy Bees," and if she couldn't come to Sunday School, of course, she would have to study her lesson at home. So she enrolled in the Home Department with the understanding that her membership was still in the class of "Busy Bees." They meet at her house often and have the best times there. She is the happiest Bee of the whole lot.

Now, "The Busy Bees" are about ready to adopt another lonesome woman. They say that they are going to adopt them all, one by one, until there isn't one left in the whole Cow Valley. They'll do it too!"

Did you ever stop to think, you, who belong to Sunday School classes, that there are lonesome people who do not go to Sunday School? You might do as "The Busy Bees" have done. That woman who lives on the ranch up the creek, four miles from town, did you ever visit her? She has never been in church. She comes to town to do her trading and then goes home without really knowing anyone. How it might bring new hope into her life if your class would go to her and make her feel that you are interested in her and that the church wants her.

Or the woman who lives down by the railroad tracks in that old wreck of a house, who feels that she is too poorly dressed to go to church, and who doubts if the church wants her anyway. She would feel that God hadn't forgotten her after all, if you, with your abounding youth, would invite her into your life.

And old Daddy Brink, with his rheumatism and his trembling hands, and his stories of the old days when he was a real man, and not a wreck—he'd be glad to become a "Busy Bee" if he only could. "God bless you," he'd fairly shout, "to think that you thought enough of me to come and see me! Why, you make me young again. I know I can't be a 'Busy Bee' for I'm only a drone, but I'm going to read my Bible again."

Some of you might look doubtfully at the old schoolhouse made over into a church building, where "The Busy Bees" meet each Sunday. It isn't a very pretty church, but you'd all be proud to know the wonderful girls in Cow Town, so wholesome and good. You'd all be glad to have them as members of your class, no matter where you live.

The Congregational Sunday School Extension Society has made a beginning in Legacy and Conditional Gift Funds, but the lack of such adequate permanent income makes it almost entirely dependent upon the regular apportionment.

FORM OF BEQUEST

I give $..... to The Congregational Sunday School Extension Society, organized in New York City in the year 1917.

CONDITIONAL GIFTS

Conditional Gifts accepted on the same conditions as have been agreed upon by all our Congregational Societies. For information regarding this plan of administering your own estate, write to the Treasurer, Mr. Charles H. Baker, 289 Fourth Avenue, New York, N. Y.

THE MINISTERIAL BOARDS

The Congregational Board of Ministerial Relief and Thirteen Cooperating State Boards

The Annuity Fund for Congregational Ministers
The Pilgrim Memorial Fund

OVER a million dollars is still due on the Pilgrim Memorial Fund, practically all of it overdue; but it is coming. Letters like the following show that much will come during the next twelve months.

One Who Knows Its Value

A minister's widow writes: "I am distressed at not having paid my obligation to the Pilgrim Memorial Fund. At the time my daughter and I made the pledge we thought we could do it. Since then our expenses have increased and one source of income has been entirely cut off. I have had five children and one son-in-law in —— College and they are all working to get their two hundred and eighty-seven dollars apiece for the college endowment.

"There is a very special reason why I am interested in the Fund. My husband was a Presbyterian minister and died while our five children were all little. We received an annual stipend from our Presbytery for several years. It was a wonderful help, something to be depended on to come on time. We moved to—— from the East and joined the Congregational Church, but still this money came until the oldest children were ready for college; and every time a check came my heart praised God and I took courage. *Do you wonder that I want to contribute to this Fund?*"

Slow but Good

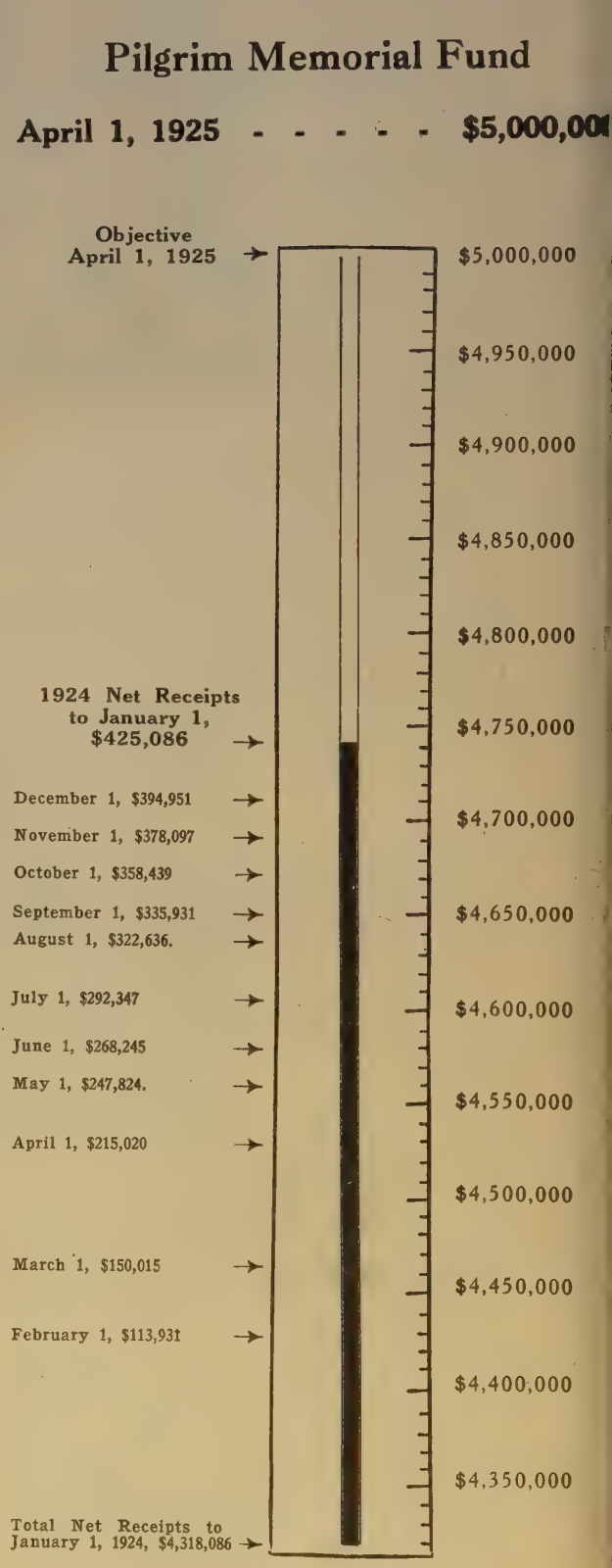
Many of our subscribers, who have met sickness and financial reverses since making their pledges, still purpose to make good. One writes: "I will take care of my subscription to the Fund just as soon as possible. Long sickness in my family, poor crops, poor prices and poor collections have made it impossible to do much more than keep myself off the charity list, *but* please keep me among those classified 'Slow but Good'."

No Excuses

Our Congregational people are not given to making excuses. Indeed there are very few legitimate excuses for not fulfilling so sacred an obligation. One subscriber writes: "There is really no excuse for not keeping this pledge, even if local affairs do empty one's pocketbook. My pledge was for ten dollars, of which five dollars has been paid. Will you allow me to make another? It is to pay one dollar each month through this year *at least,* to partially atone for my negligence and in payment of extra stamps used on these due bills."

Lost All, but Going to Pay

A retired college professor who knows the professional man's need for an old-age pension writes: "This pledge has given me a lot of worry. Soon after I made it I lost all the property that I had been able to accumulate during twelve years as a college teacher. You can imagine how I felt. However, during the last three years I have been able to get back on my feet again so I can now see my way clear to send you a check for the full amount."



Maine Congregational Ministerial Relief Society

By CHARLES A. MOORE, D.D., *Bangor, Maine*

ORGANIZED relief work among Congregationalists for dwellers in parsonages, r for those for whom the manse ad once been home, began in Maine with the incorporation, Feb- uary 25, 1829, of the "Maine Congregational Charitable So- iety." The articles were issued y the Legislature to Allen Greely, Bennet Tyler, David Thurston, Thaddeus Pomeroy, Asa Mead nd Charles Freeman. Aid was mited to "relieving the indigent idows and children of deceased Congregational ministers." Not ntil 1889 was the legal sanction ought and granted to include "in- rm Congregational ministers" mong the beneficiaries of the So- ety. The name was changed to e present form in 1907.

EDGAR M. COUSINS, D.D.

In all its earlier operations the organization relied r its funds upon subscribing members and the dona- ns of the churches. So late as 1889 the total secur- ies owned amounted to only $6,500. Annual meet- gs were held at the time of State Conference, vot- g power being limited to subscribing members and ongregational ministers resident in the state; admin- tration seems usually to have been left to some one usty official. The honored Jonathan E. Adams, D., Secretary of the Maine Missionary Society from 876 to 1895, was "Treasurer and Agent" of the re- f organization for thirty years, from 1870 to 1900. r. Adams was succeeded in the treasurership by Dea- n William P. Hubbard, of Bangor, of the First arish Church and long deeply interested and active all Congregational work in the state. Mr. Hub- rd served from 1901 until his death in 1913. Pro- ssor Francis B. Denio, of Bangor Seminary, held e office one year. Dr. Denio had been Secretary of e Society for twenty years, 1887 to 1907, giving to the benefit of his wide knowledge of the ministry of Maine, and leaving an enviable record for the sym- thy and intimacy of his relations with those who had aims on the heart of the church. The traditions the office, particularly in this matter of the personal uch, have been nobly followed by the present Sec- tary, Rev. Omar W. Folsom, elected to the office in 07, Pastor Emeritus of the Winter Street Church Bath, to which he went in 1884.

Rev. Edgar M. Cousins, D.D., the present Treas- er of the Relief Society, was elected in 1914, and is due to his conservative and watchful administra- n of the financial affairs of the Society that the dowment fund is so large; forty years in the active nistry of the Maine churches, he, too, is as a father elder brother to those with whom his official cor- spondence brings him in close touch. The largest gle gift to the permanent resources of the Society me in 1902, thirty thousand dollars being received rough bequest of Mr. Joseph S. Ricker, of Port- land. The Fitz bequest of $4,272, received in 1918, is significant as coming from the widow of a min- ister; their joint wish had been that their little should go on work- ing for aged ministers or the widows and orphans left behind. The sale price of John Thorpe's cottage at East Perry, Maine, seven hundred dollars, tells the same story, only in more tragic and pathetic tones. Helped, to help others—that is the story of yet other items in this sacred treasury.

No one can handle the material which records more than nine decades of such a philanthropy, or the letters of present appeal or the yet more touching ones of grati- tude, without wondering if the church at large is awake to the heroism and the faith which is behind the routine of church-life in some places, or how large the debt of our denomination to those who have fallen upon hard times.

Retaining its legal existence and fulfilling all its responsibilities toward sacred trusts created, the Maine organization, on January 1, 1925, entered into a more formal partnership with the denomination's National Board having identical interests. The vote taken at Skowhegan last May is as follows:

> "This Society shall work in close cooperation with our national organization for the same purpose, the Congrega- tional Board of Ministerial Relief, making use of its agencies in caring for our beneficiaries, availing ourselves of its friendly advice and counsel in matters of general policy, and, on our part seeking to further its work for all the retired ministers, or widows and orphans of ministers, in the denomination. . . . The Trustees' Committee of Three (Maine Relief Society) on Beneficiaries shall be con- sidered the representatives of the National Board of Min- isterial Relief for the State of Maine, their endorsement being requisite for all applications from Maine or having to do with persons who have ever had service within the bounds of the state."

It is believed that the new system will obviate many of the dangers of duplication and of unwitting neglect; that uniformity in investigation and registration will work greater justice for all; and that enlightened co- operation in this great task of helpfulness will lead to that much-to-be-desired increase of pensions generally.

Instead of the loss of the personal touch which some have deplored as an inherent necessity in the new plan, we feel that, on the contrary, the number of points of contact has been increased, and that the pen- sioners themselves will come to feel that they have lost no old friends and gained some new; while the organizations themselves will commend their cause to thoughtful givers for the more systematic and business- like way in which they handle a common trust. The spirit of cordiality and mutual consideration with which a new mode of procedure has been brought about bodes well for the Maine Society in that second cen- tury of its history so soon to begin.

National and State Boards of Relief

THE necessity of safeguarding the ministry was first recognized in the effort of certain states to provide for the needs of ministers serving within their bounds. More than one hundred years ago (1815) New Hampshire established a fund for Ministerial Relief, followed at intervals by other New England states and later by some in the Central West.

Nearly forty years ago provision was made through the National Council for the conduct of Ministerial Relief on a national basis, since there were many ministers not covered by the work of state organizations. For more than thirty years no state boards have been organized and several of those previously established have merged with the National Board, in the conviction that it is natural to administer the work in the name of the entire fellowship, as ministers pass constantly from one state to another, making it a national problem.

More than ten years ago the work of the Board of Ministerial Aid in Massachusetts, which now has trust funds of $83,000 and a pension roll of nearly a hundred, was unified with that of the National Board, the entire income of the Massachusetts Board being sent to the National treasury, under a cooperative agreement for the maintenance of grants in the state.

In 1921 the New York State Board merged completely with the National Board, turning over its entire assets. In 1922 Rhode Island, with an endowment of $25,000, unified its work with that of the National Board. In 1923 South Dakota closed the work of its State Board and sent its assets of $6,700 to the National treasury. Michigan, with invested funds of $19,000, voted to send its receipts for the last six months of 1923 to the National treasury and has since confirmed the relation of cooperative unity with the National Board, transferring its pensioners to the National list, with happy results for all concerned.

Beginning with January 1, 1925, the Maine Congregational Ministerial Relief Society with invested funds of $49,000 enters into closer affiliation with the National Board in accordance with the announcement by President Charles A. Moore in this issue. The overtures of this State Board, the invitation to th General Secretary of the National Board to meet th directors in Bangor last winter and the generous term in which the new arrangement has been worked ou are typical of the finest spirit of Congregational fe lowship.

Other State Boards maintain close association wit the National Board and the lines of cooperation ar defined more distinctly and effectively from year t year.

While the arrangements with the State Boards thu merging with the National Board have not been iden tical, in every case there has been careful preservatio of all state interests. The income of state endowmen funds is used wholly for those who have had servic within such states. The initiative of state committee in introducing applicants for pensions is encouraged No grant is made to one whose major service has bee in any given state without the approval of a duly ap pointed state committee who become the representa tives of the National Board for the state. This com mittee recommends the measure of the pension to b granted, such recommendation practically determinin the action of the National Board.

The new arrangement does not tend to a less int mate, personal relation with those upon the roll bu as Dr. Moore aptly says, adds to contacts through th state, immediate and close connection with those direction of the National Board. The work is nev that of an official bureau. Every recipient of a gra is encouraged to give the most intimate picture of h life and need. The spirit of a family prevails, whe the needs of each member are the concern of all.

The work now involves total expenditures of u wards of $250,000 a year, with a regular pension ro or more than 700, representing not less than 1,500 pe sons. The unification of the National Board and th State Boards makes for the standardization of gran and the equitable distribution of income. In wha ever state a minister happens to reside, the grant meet his need should be adjusted in consonance wi all other grants throughout the country.

The 1924 Christmas Fund

THE Christmas Fund takes a stronger grip on the heart every year. Well over four thousand gifts came to the office direct this year. Thousands more contributed through Christmas Fund offerings in the churches. The giving, the administration of the Fund and the checks reaching homes Christmas morning were all one great Christmas festival.

The money came from cheerful givers, from "hilarious" givers, to use Paul's literal expression. Many gave hundreds and some who did so found it hard to stop giving and sent second checks as large. Great hosts sent smaller gifts. Some that meant most were from men for whom the Christmas Fund is raised. These know so well what the gifts mean that they wanted to have part in spreading the joy that they have received. So the money kept coming until it had reached $50,642, as compared with $44,358 last year and $34,945 in 1922. There remains after sendi out Christmas Day checks averaging forty dollars, Christmas Emergency Fund, which will through 19 help to heal the sick, bury the dead, and at oth points will lift just when the burden crushes. Let tho to whom the Christmas checks went tell the story.

Christmas in the nth degree. A minister in t Southwest writes: "I am not sure that I can acknow edge receipt of your check in proper, orderly manne for it has gone to my head and heart. It is Christm in the nth degree!"

Brighter than a full moon. A man with fine reco who is now altogether broken, says: "The Christm check to hand. It looks larger and brighter than a full moon I ever saw, and came when courage w almost gone, for needs were becoming acute."

Paying debts. One man says: "I went to to

it once, paid my druggist, then I went to my doctor, paid ten dollars on my grocery bill, and then had a little left for my landlord."

Another writes thankfully: "Now I can begin the New Year free from debt."

Holpended mightily. "I wish all good friends might know how it heartens one to be able to pay for what we get as we get it. To use an expression common in the Cumberland Mountains, 'We feel holpended up mightily.' "

Buying shoes and coal. A mother writes: "Part of it will be used in buying us each some shoes, as we are in need of these"; and a man in northern Michigan says: "Our coal bin and wood box needed replenishing and the check enabled us to do this without cutting down on other things which are also necessary. Christmas Day was the coldest for twenty-five years and last Sunday was still colder, so we can appreciate having a good supply of coal and wood."

Allaying pain. One of our bravest women, who has had most to bear, writes: "Our daughter is no better. The Christmas check will go as last year's did to defray the expense of having a new cast put on her back. Then for a time she will have less pain."

End some deprivations. A widow whose husband gave his life to missionary work on meager salaries writes: "Let me express heartfelt thanks. The years of my twilight are no longer so trying and so full of going without. For this my thanks are due chiefly to the Board of Ministerial Relief."

Can you realize how much a forty-dollar check means to some of our families? A widow wrote on the day that hers arrived: "A man came to collect a small bill of a dollar and a quarter and I had only thirty-seven cents. Our little girl and boy went to their little banks for their pennies to help pay the man and we were left without a penny when he went away. Then the mail came and we all rejoiced and thanked our Heavenly Father for blessing the dear people, giving them the spirit of love and enabling them to extend to us such a real blessing at a time when we needed it so much."

Paying for an ambulance. A minister on our roll has become so helpless that it is necessary for him to live in an institution. His wife, who supports the family by teaching, writes: "Our Christmas joy was more than doubled upon receipt of the generous check which reached my husband the day before Christmas. It made possible his coming home in an ambulance to spend the day with his family. So our hearts are filled with gratitude toward all the dear friends who made possible our family reunion."

These letters tell a great story which will gladden all givers to the Christmas Fund.

THE ANNUITY FUND IN 1924

New members, 143. Membership, including annuitants: Expanded Plan, 619; Original Plan, 1,436; total, 2,055. Annuitants: Expanded Plan, 3; Original Plan, 135; total, 138, an increase of 50%. Honor Roll of Churches, 485, an increase of 102. Income of Pilgrim Memorial Fund distributable in 1925, $185,500. Nearly 70% will be credited to the reserves for the Original Plan. Maximum credit to Expanded Plan members in 1925, $86, no member receiving more than 90% of his dues.

CURRENT RECEIPTS—BOARD OF MINISTERIAL RELIEF

Comparative Statement: Twelve months ending December 31, 1923, and December 31, 1924.

	Churches	Women's Societies	Sun. Schools Y. P. S. C. E.	Ass'ns and Conferences	State Societies	Income from Investments	Individuals	Total
1923	$36,268.57	$2,642.83	$2,383.11	$1,453.43	$12,927.12	$63,945.78	$8,004.26	$127,625.10
1924	41,703.42	6,799.55	2,574.45	2,032.03	20,840.85	62,847.63	7,314.07	144,112.00
Increase...	$5,434.85	$4,156.72	$191.34	$578.60	$7,913.73	.....	.....	$16,486.90
Decrease..	.....	.....	.....	.....	.....	$1,098.15	$690.19	.....

NOTE:—Donations designated for Endowment, 1923, $7,014.42; 1924, $380.00; decrease, $6,634.42; Legacies and Matured Conditional Gifts, 1923, $18,736.64; 1924, $27,349.49; increase, $8,612.85. Total income, not including Christmas Fund, 1923, $153,376.16; 1924, $171,841.49; increase, $18,465.33. Christmas Fund, 1923, $44,358.74; 1924, $50,642.69; increase, $6,283.95.

FORMS OF BEQUEST

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

I give and bequeath to The Congregational Board of Ministerial Relief, incorporated 1907, under the laws of the State of Connecticut, the sum of.....dollars for its uses and purposes.

THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS

I give and bequeath to The Annuity Fund for Congregational Ministers, a corporation organized April 23, 1914, under the laws of the State of New Jersey, the sum of .....dollars for its uses and purposes.

PILGRIM MEMORIAL FUND

I give and bequeath to the Corporation for the National Council of the Congregational Churches of the United States, organized 1909, under the laws of the State of Connecticut, the sum of.....dollars to become part of the Pilgrim Memorial Fund.

WOMAN'S HOME MISSIONARY FEDERATION

"They of Italy Salute You!"

THE United States owes much of the enrichment of its cultural and artistic life to the presence in its midst of more than three million Italians. Their children attend our schools and speedily learn the language. They are attractive and intelligent, but morally and spiritually they are not yet assimilated. We have suspected, but little appreciated the problems of faith and family that confront them.

The great body of Italians are not vitally touched by any church. We see thousands of mothers who are trying to bring up their children properly and being thwarted by the evil powers in the city streets; we see young men and young women who lose their way for lack of a friendly touch in the crowded places;; we see homes where the currents of this new world have cut a breach between parents with a foreign language and old world traditions and children for whom these old things have passed but to whom has come no vision of new and present sanctions of life. And seeing these and many other things like these, we know we have the task of pro-Christian propaganda to undertake in these crowded ways of our modern city; and with malice toward none who are engaged in combating sin, with charity for every force, whatever it may call itself, which aspires for righteousness, we push on in the task of bringing comfort and hope and friendliness to those who need these things. Our work is not anti anything; it is Christian propaganda.

In the City of New York, located in Brooklyn, is the Chiesa Italiana Evangelica Del Redentore—the Italian Evangelical Church of the Redeemer—in a section of the great city where live sixty thousand Italians. The pastor of the church, Rev. Paolo S Abbate, is a talented sculptor, not only bringing grea beauty of form out of marble, but he is at work de veloping beauty of character from men's souls. Th medallion on this page is a reproduction of Mr. Ab bate's work—"Verso L' In finito"—Towards the Infinite a wonderful thought for th new year.

"Before us, even as behind God is and all is well."

—Whittier

As we find the way o Christ in race relations, ma we return a greeting in tru fellowship when "they o Italy salute" us. Mr. Abbat is keenly alive to his oppor tunity in directing public sen timent. He was successful i a large and important wor in Pittsfield, Massachusetts among four thousand Italians With a training received a the American Internationa College, he made his influenc felt in this group. He was i demand as a leader in ever movement inaugurated by it people. This church which h is serving was organized man years ago as a Sunday Schoo and recognized as a Congre gational church in 190 Through all changes in pas tors and in supervision it has found its chief suppor in the women of our New York state churches. Ther are two objects in view. First, to gather here church which shall serve the community; second, t lead the members of that church in community service The opportunity should serve as an appeal to those o the Congregational way to give such financial suppor as shall make this venture of faith among our nev Americans an outstanding success.

Program Topic—February

The Earliest American

Hymns: "O Worship the King, All Glorious Above."
"The King of Love. Stanzas 1, 2 and 3.
Scripture: Job 23:3-10.
John 19:34.
Prayer:
Hymn: "More Love to Thee, O Christ."
Business:
Program: A Story Telling Hour.
A Story of Churches.
A Story of Schools.
Solo: A Story in Song.
The Nurse's Tale.
A Tale of Need.
Hymn: "Jesus, with Thy Church Abide." (Litany-Hervey's.

"Jesus, with thy church abide,
Be her Saviour, Lord and Guide;
While on earth her faith is tried;
We beseech thee, hear us.

"May she guide the poor and blind,
Seek the lost until she find,
And the broken-hearted bind;
We beseech thee, hear us.

"Save her love from growing cold,
Make her watchman strong and bold,
Fence her round, thy peaceful fold;
We beseech thee, hear us."

Material for program furnished in office of Federation.

Why Not Try This?

A LETTER recently received from Mrs. C. W. Allendoerfer, Young People's Secretary for the Missouri Union, contains an account of a plan used in Missouri that is proving so successful that we wish to share it with our readers of THE AMERICAN MISSIONARY. We quote from Mrs. Allendoerfer's letter:

"When Miss Marian Fox of Kansas City was elected to the office of Secretary of Young People for the W. B. M. I. of Missouri last spring, and I was elected to the same office for the W. H. M. U. of Missouri, we decided that we would work together.

"We both wanted a plan that would be definite, systematic and as attractive as possible for the young people. At the same time we desired a plan that could be followed uniformly by them. It seemed best to begin at the bottom and offer a program which would instruct them particularly in the history and principles of the Congregational denomination, and its work both at home and in other lands. We made a program of fifty-two topics—one for each Sunday in the year—Miss Fox selecting the foreign topics and I selected those of home missionary nature. These appear on alternate Sundays, each topic being dated.

"Our plan is to have all Young People's societies and Christian Endeavor societies in the State use these programs, studying one topic each Sunday evening for about ten minutes, either in the form of a paper, or as a talk by one of their members. In order to simplify matters for them we obtained literature for them from the Church Boards covering each topic. We selected carefully material which we thought best adapted to their purpose. We dated each piece of literature to correspond with the date on the program. This we sent to them in amounts to cover three months work. So as not to confuse the young people with having two secretaries working with them we divided the associations of the Missouri churches, Miss Fox taking two and I the same number. It is our plan to secure in each church some grown person whom we call "Missionary Counselor for Young People," with whom we may correspond and who will take care of the literature which we send and will help the young people carry out the program.

"The program began September 1, 1924. Seventy-five per cent of the Young People's societies are now using it, and we estimate that about a thousand young people are thus receiving definite missionary instruction each Sunday evening. Besides there are some Sunday Schools that are using it. Through our State Superintendent and our counselors we hear that the plan is meeting with success and that the young people show great interest in the study.

"Another thing I have been trying to do is to make what I call 'Educational Posters.' These I make from cardboard, twenty-two by fourteen inches, just half the size of regular posters as they are so much more easily carried. The cardboard is colored. At the top I put in Dennison's gummed letters the name of one of our societies, for instance, 'Home Missionary,' and then paste on closely, but not touching, and on both sides of the cardboard, pictures from the magazines, illustrating that society's work. I am trying to make several sets of these—each set including all the home societies which can be so represented and one each of each foreign country where we have missions. All who have seen these think they are very educational. I plan to send them in sets to groups of churches. I hope the young people will make some of their own."

Such a plan as this clearly deserves careful study and contains much in the way of helpful suggestion. Next month we shall hope to print some of the topics prepared by Miss Fox and Mrs. Allendoerfer, that other groups may be able to see the plan in its entirety and adapt it to their own use.

Everyday Christianity

THE change in organization in the local church from several societies to a comprehensive one has enriched and rounded out our conception of woman's work. When we had societies for specific objects like home and foreign missions and aid society work, there were some vital aspects of Christian duty left untouched. We may, in the unified society, aim to round out our service and make it a message of salvation for the whole man and the whole group of men whom we call society. It is hoped that the committee on Christian Citizenship will help to fill some of the gaps in our program.

The Christian church is judged by its fruits in everyday living. Our prayers and gifts and protestations are of no avail unless we act like Christians as we vote or shop or visit our neighbors or pursue our pleasures or conduct our business. Our lives preach much more accurately than our words. The professing Christian who is unscrupulous in business preaches no uncertain gospel. He and the religion he professes are alike disgraced.

The Congregational churches have, relatively, an honorable record with regard to ethical movements. They have realized to a large extent that the only Christianity worth anything is one that strives to make all aspects of life Christian. Through the committee on Christian Citizenship, the Federation is trying to be of service to women's societies in the study of our duty in what we call the secular relationships of life. In reality all relations are religious.

THE FOUNDATION FOR EDUCATION

Some Interesting Replies to the Foundation's Special Appea

"Pulled up."—We think that it would be wise to try hard to get the churches which are falling down on their apportionments to pull up, as we suppose if the majority of churches were doing their part that it would not be necessary to make special appeals. However, we will see what can be done towards the end of January. I am sending, under separate cover to your treasurer, check for balance of our apportionment for our year ending April 30, 1925, which I hope will help a little at present. I may add that our minister is very much interested in your work and will do all in his power to assist you.

Direct and positive.—I am writing to acknowledge your letter of December 11. If there is any way in which our church can add a contribution to this Foundation beyond what it has already undertaken to do, it will be done. I am asking the chairman of the benevolence committee to give it his immediate attention.

A worthy cause.—Your cause is a worthy one and I believe your appeal will bring in the needed funds. I am glad our benevolent fund will stand the amount which I enclose.

A pertinent question.—Surely our denomination has received three million dollars on her 1924 budget. If so, you should have received ninety thousand dollars by this time. How can it be that you have received but one-fourth of that amount? Have the congregations deliberately cut the Foundation?

Full apportionment plus.—I enclose our treasurer's check, our contribution to your special appeal. This is a missionary church, but we have paid our full apportionment and are glad that we can make this further gift. I wish you full success in your campaign.

A quick response.—Have received your letter of recent date. Am enclosing check.

Appreciation increases.—I am greatly interested in the Foundation, and believe that it has possibilities for great work. I am confident that our people in general do not appreciate as they should the magnificent work that our colleges are doing. I have now had opportunity to observe this work for five years at very close range, so close as to make it possible for me to see all the defects as well as the virtues. My appreciation of the vital ministry rendered by our colleges increases with close observance. This does not mean that there is not much more to be desired, but it does mean that we have in our colleges a Christianizing influence that ought to be appreciated and utilized.

Of foremost importance.—Personally, this matter is one of foremost importance, and I would much like to have something done to further the cause.

Off on the wrong foot.—I wish I could see how to help, but personally I have sunk about all I had for the "honor of the denomination," which, you say, "is at stake." That was sacrificed long ago. Our colleges got off on the wrong foot to be now taken care of by the denomination as such, and I see no recourse. They are organized as being independent, and so they are free to perish at any old time.

Hopes for a way to reach ideal.—I regret the failure of the denomination to respond to the idea of the Foundation more adequately and sincerely hope that a way may be found to achieve the ideal set before us.

A check and best wishes.—The standing committee has voted the enclosed contribution for this cause. This contribution does not represent our full interest in the work, but the only funds we have available at the present time limit us to this small appropriation. I assure you of our hearty sympathy with your program.

One per cent of the Benevolent Fund.—The missionary committee of the church has discussed the matter of a gift from the Benevolent Fund to the Foundation and has decided to give one per cent to it. This is the same amount which goes from us to the Education Society. I will try to see that this gift is forthcoming at once.

Thoroughly in sympathy.—I have received your appeal of December 12 for aid of the cause that you represent. I am, of course, thoroughly in sympathy with this project and would like nothing better than to send you a substantial check. I feel that I must have an interest, however small, in the project mentioned, and I enclose herewith my check, which is really no adequate measure of my interest in your work.

Increases subscription.—Because of information I have recently received, I increased my subscription to the church benevolences for next year, knowing that your Foundation would receive its proportionate share of such increase. I think, however, that under the circumstances you are justified in making this appeal for immediate relief. I enclose herewith my contribution to your fund.

Immediate help.—In accordance with vote of our church committee, I am pleased to enclose herewith check for three hundred dollars for the use of the Foundation in its work.

Communion offering.—We are planning to devote our January communion offering to the Foundation. It will not be large—twenty-five dollars is about what we usually get. We shall probably wait till after January 11, to allow for later gifts which sometimes come, before we send the result.

In entire sympathy.—I am in entire sympathy with the plans and policy of the Congregational Foundation for Education. I believe that its organization is wise and that it ought to be, in time, of great value to the cause of education. I hope that you may enjoy a happy New Year and that the Foundation may have a prosperous one.

Support begins for 1925.—We are writing to advise that our budget for the year 1925 allows the sum of three hundred dollars for the Congregational Foundation for Education, and we are certain that this amount will be forthcoming, as we have pledges which practically cover our budget for the coming year.